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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The flood of writing about Amsterdam flows apace. Three more books just arrived are Canon H. G. G. Herklot's very admirable and comprehensive short account and impression called *Amsterdam 1948* [1]; The Rev. Cecil Northcott's *Answer from Amsterdam*,[2] a cheerful commendation of the Œcumenical Movement to Congregationalists as being essentially Congregationalism on a world-wide scale; and *The Message and Reports of the First Assembly of the World Council of Churches: With Aids to Study and Discussion*,[3] a compact and useful volume. It would, however, be unfortunate if the output of smaller books were to distract attention from the main official Reports. Here, as so often, the big books are really more readable than all the attempts to popularize them.

In four elegant and beautifully printed volumes the Reports presented by the Commissions are now available to the public. The general subject, Man's Disorder and God's Design, is surveyed by these representative groups of outstanding leaders in the churches under four titles—*The Universal Church in God's Design, The Church's Witness to God's Design, The Church and the Disorder of Society, The Church and the International Disorder*,[4] and the endeavour is made to arrive, if not at an agreed view, at least at an agreed statement about the considerations that must be weighed in advancing toward agreement. A vast amount of first-rate material — knowledge, experience and speculation—is thus gathered together in studies that are partly theological, partly hortatory, partly 'analysing' and 'coming to findings' in the indefinable field of interaction between religion and politics.

There is only space here for one or two theological comments. Some of the most definite and valuable pages concern the meaning of *The Church*. Karl Barth, looking down on the errors pervading every one else's opinions, passionately maintains that the Church is in existence only in events, that is, moments when Christians are forming a living congregation. Contriving thus to stand 'above the battle,' he says many true things about the life of the Church, while avoiding the problem of the continuity of the Church between these events. In fact the Church is not then carried forward in some imperfect fashion; it is simply non-existent, a vacuum. Its life consists in its periodic — might one say spasmodic— renewal in further events in which its existence and vital unity is in new moments re-established. This is all curiously parallel to the Barthian treatment of the 'Word made flesh.'

Of more value is the use made of Dr. Hogg's confession that almost to the end of his missionary career in India 'the idea of the Church was no intrinsic part of my conception of the gospel.' Many of his contemporaries will find this in line with their own recollections of forty or fifty years ago. It was then felt to be useful to urge that in the gospel Christ was to be preached, not the Church; and evangelically minded people were apt to throw their energy into work in undenominational agencies and mission halls. To-day the relation between gospel and Church is being recognized as integral. The gospel binds believers into a fellowship. The problem is not to create but to express its unity. One mark of it is sharing. In the New Testament nobody could be a Christian by himself. To-day it has been found that the most effective method of bringing the gospel to some primitive peoples, who have hardly any conception of an individual standing alone, is by a mass appeal to a whole tribe to become a Christian tribe. Such an invitation goes out to a community from the Christian community. As Bishop Newbiggin says, 'The human agent in evangelism must be the fellowship. This emphasis on the living Church as the inevitable expression of the new life in Christ appears again and again in all the volumes and remains in the mind as their clearest and most distinctive message.'

[1] S.C.M.; 2s. 6d. net.
[2] Independent Press; 2s. 6d. net.
[3] S.C.M.; 3s. net.
[4] S.C.M.; 12s. 6d. net each volume.

One finds, too, in the discussions about unity a wholesome pragmatic approach to the matter. The starting-point is taken to be that anyhow the churches are all there, and, as far as they are Christian at all, are entitled to be there as parts of the unity constituted by Christ. There is no point in airing theories that would prove that some of them have no right to exist. They all do exist for what they are worth, and the only hopeful attitude is the humble and thankful one that, as all have had some share of the guidance of the Spirit, all have something to bring in contribution to the Œcumenical Movement. These studies do suggest that alike in smaller and larger denominations there has come about a real abatement of ecclesiastical pride.

This new humility is seen in another topic largely dwelt upon, *the need of repentance by the Church* for its share of blame for man's disorder. Nothing of course is easier than to show how intimately the Church is entangled in its environment, and in its imperfection has shared in the sins of its generation and contributed hurtful influences through its own sins; and it is salutary for the Church thus to scan past history and present circumstances. As the General Introduction to the first volume says, 'The Church carries a large share of responsibility for Man's Disorder. Its first act must be confession and contrition . . . the churches to face with relentless realism their involvement in the world's folly as well as their own distinctive disorders.'

It may be doubtful, however, whether it energizes the Church any more than the individual to brood over the past instead of humbly accepting forgiveness, and pressing on. It may be irritating and paralysing for those eager for action to have to listen to voices that claim to sound from a loftier altitude of piety and say that nothing can be done until first there has been achieved a perfect communal penitence, marked by profoundest insight and most acute discrimination, and the Church has thus been cleansed from the poison of the sins of the fathers and from the obscuration of its insight into its present imperfections.

It is doubtful if such sentences as these would be a helpful directive for a prayer-meeting. 'The burning question of the clash of the diverging pre-legal existential decisions must never be forgotten.' 'The Church must clear itself from all bias, all uncritical assumptions, all unconscious leanings toward traditional conceptions and superstitions, and all contemptuous self-righteousness.' Any suggestion that God cannot use an imperfect Church, and that by the elaborate analysis of the intricate pattern or tangle of religious and economic and nationalistic factors in history men can move the Church to a state of perfect repentance which will then fit it for God's use, though the suggestion be put forward as the finest flower of spiritual insight and profound study, smells high of spiritual pride.

The third and fourth volumes contain courageous efforts to diagnose and analyse the factors in modern civilization that affect the religious situation to-day. The list will include the technical applications of science, the growth of man-production, the drift toward a totalitarian state, the depersonalization of responsibility, the power of propaganda, the collapse of ancient sanctions, the non-recognition of transcendent moral standards, the quasi-religious devotion to godless programmes. The rather startling opinion is given that the World Church needs a vast œcumenical Ministry of Information amply staffed by an ecclesiastical bureaucracy which would keep the churches informed as to all the legal, political, social, economic, and industrial problems constantly emerging or about to emerge in ways that will affect Christian strategy. References to Communism are pessimistic about the difficulty of relying on any agreement with a state that has expressly repudiated any transcendental obligation to keep faith, and of avoiding war with those who have no objection to violence if only it succeeds.

Perhaps the most helpful practical suggestion made is that, in a world grown so mechanical and communal in its habits, it is a special concern of the Church that as wide a sphere as is possible must be kept open in which men can have direct and responsible relations with each other as persons. 'The Christian will always attach a greater importance to the direct relations between persons than to the collective relationships which threaten to dominate our life.'

The wide study of these far-reaching and often profound Reports is sure to create more general awareness of the perplexities and contradictions amid which the Church has to maintain its witness. The note of courage and faith running through them all will revive many who are faint-hearted.

Dr. Henry J. Cadbury, Hollis Professor of Divinity at Harvard, and one of the outstanding New Testament scholars of America, has published his Shaffer Lectures, delivered in 1946 at

the Yale Divinity School—*Jesus: What Manner of Man.*[1] In them he is concerned with the mind of Jesus, but more with how Jesus thought than with what He thought. He tries, as he says, to inquire into the working of His mind, the underlying attitudes, emphases, and presuppositions of His teaching.

The questions he asks are reminiscent of questions we find in the Gospels, such as the following: 'Who is this?' 'What sort of person is this?' 'What is this—a new teaching?' 'Whence did this fellow get this wisdom?' 'Why does this man welcome sinners?' 'By what authority do you do this?' 'Why do you speak in parables?' 'Why does He speak this way?' 'Why does He eat with publicans and sinners?' 'How has this man known without having studied?' 'Have any of the rulers believed in Him?' 'How do you think?' 'What do you say about yourself?' Thus, as is here claimed, there is precedent in the Gospels for the kind of analysis to which the mind of Jesus is here subjected.

One point, for example, that Dr. CADBURY would make is that we may discover in Jesus a kind of 'quantitative mentality.' In other words, we may observe in Him a tendency to deal with moral truth in terms of measure or size. It is a tendency to be met with also in the contemporary Judaism. As instance take the *a fortiori* argument—the 'light and heavy,' as the Rabbis called it: 'If God so clothe the grass . . . shall he not much more clothe you?' Or less explicitly, 'If they do this in the green tree, what shall be done in the dry?'

The principle of 'quantitative mentality' is also illustrated by the argument drawn from simple considerations of equivalence: 'The measure you give is the measure you get'; 'if you forgive not men their trespasses neither will your heavenly Father forgive you.' Or indirectly, 'Which is easier to say, "Thy sins are forgiven," or to say, "Arise and take up thy bed and walk?"'

[1] Macmillan; 10s. 6d. net.

Even when Jesus speaks in the form of paradox the 'quantitative' element in His thought and speech often remains: 'He that is least in the Kingdom of heaven is greater than John'; 'He that is greatest among you shall be your servant.'

Dr. CADBURY asks us to recognize in this connexion Jesus' fondness for proverbial superlatives of smallness—jot, tittle, mote, gnat, mustard seed, needle's eye, and of largeness—beam, camel, sycamine tree, mountain. The terms chosen are, he says, unoriginal and conventional, but they are expressive, and in the recorded sayings of Jesus they are relatively numerous. They again suggest, he adds, a 'quantitative' type of thinking.

'Possibly Jesus' whole use of parables should be connected with this habit of mind. Parables also, we now know, were thoroughly characteristic of the same rabbis whom we find so fond of the *a fortiori* argument. They are argument by analogy.' And 'possibly Jesus Himself regularly thought in such terms. Whether by induction or illustration, spiritual truth came to Him in close association with the observable data of outward life. He assumed a kind of mathematical consistency between the natural world and the spiritual, a consistency so taken for granted that He was scarcely aware of making the transition. His teaching merely called His hearers' attention to the application or extension of acknowledged tangible data. "From the fig tree learn its parable," He said.'

Another point Dr. CADBURY would make is that much of Jesus' teaching is pervaded by what may be called 'the principle of proportionate duty,' well expressed in the saying: 'To whomsoever much is given, of him shall much be required.' Obviously the 'quantitative' element appears here again. But for the illustration of this principle we must refer the reader to the book itself, which on this point as on so many others is instructive and suggestive.

Psychology after Freud.

By Professor J. G. M'Kenzie, M.A., D.D., Nottingham.

In the popular mind psycho-analysis and psychology are almost if not wholly synonymous. The terms 'complex' and 'repression' along with the Freudian notion of sexuality caught hold of the imagination and were used to explain all sorts of behaviour. Every deviation from the normal was supposed to be due to a 'complex' and the shy, restrained individual was thought to be suffering from 'repression.' The confusion was made worse confounded by popular articles in the press in which we were urged to get rid of our repressions; and sex novels tended to confirm the idea that sexual difficulties had a great deal to do with behaviour abnormalities.

In reality, although Freud built a rather impressive psychology, strong enough to attract the attention of psychologists, his influence, as we have seen, was felt more in psychiatry than in general psychology. Ethical philosophers were compelled to relate the 'unconscious' to moral responsibility, and social workers found a great deal to help them to understand delinquents; but it is astonishing how little there is in Freud that contributes to our knowledge of how the character of the normal individual is formed. Perhaps this is not astonishing; for unlike the other psychologies contemporaneous with his, Freudian psychology was not a protest against academic psychology, but a revolt against the strong tendency of the medical profession to assume that mental abnormality was due to some somatic cause. Indirectly, however, he did compel psychologists to give more attention than hitherto had been given to the dynamics of behaviour.

Contemporaneous with the growth of psycho-analysis but perfectly independent of it, other Schools with their interest almost wholly concentrated on the normal mental processes were advancing into fields which Freudian psychology does not touch at all. It was these Schools rather than the Freudian which finally created the separation of psychology from philosophy and laid the foundations of present-day scientific psychology.

Most of the work in the various branches of psychology arose in a revolt against the old associationist theories of both mental processes and behaviour. The associationist theory itself was advance from Descartes through Locke's empiricism to Hume and Hartley. Between these two last writers all mental processes were reduced to sense impressions and ideas and these were linked together by the laws of association such as resemblance and contiguity in space and time, and causality. The mind was thus no more than a heap or collection of impressions or perceptions, linked together by certain relations existing between them. The theory was barren and explained neither behaviour nor experience; no explanation at all could be derived from such a theory of the integrated personality, or of intelligence or of what it is that experiences the sense impressions or ideas. That does not mean that the associationists were indifferent to the problems of experience. On the contrary such men as Bain in this country and Taine in France, to mention only two, applied the theory to phobias, repugnancies, dislikes, and made them out to be due to wrong associations in childhood with harmless objects. Ingenious, if not convincing, were the applications of the theory to morals, economics and the social sciences.

There were many influences other than purely psychological which contributed to the break with associationism. Physiology, general biology and especially the theory of evolution brought into prominence a whole host of psychological problems, such as the mental development of the individual, individual differences, the 'pre-logical' thinking of the primitive mind, etc., with which the method of association was incapable of dealing.

The true break with the older psychology came first of all through experimental psychology. Wundt must be given the credit here.[1] The founding of his own laboratory was the signal to others to follow suit; and although associationism kept its place alongside the new developments it soon withered away, and psychology held its own as a natural science. Wundt, however, did more than found a laboratory. He laid emphasis on the fact that experience was the true subject-matter of psychology; and that every and any method that will elucidate experience is legitimate. This opened up various avenues of research. He himself sometimes used introspection, at other times he concentrated on observation of behaviour; but it was now open to all to seek for material for their science in animal and child life, and in every product of the mind, such as language, myth, religion and in primitive customs and behaviour. Psychology was now on the way to being objective.

Wundt's importance lies, not so much in what he discovered by the new methods, but in the

[1] C. S. Brett, *A History of Psychology*, iii. 152–165.

number of students he influenced to take up experimental work. Titchener, one of his students, experimented so as to get at experience itself. This is known as *Existentialism*. Others laid emphasis upon *performance*, on what the individual does rather than on what he experiences. The far-reaching effects of experimental psychology can be seen in its modern application to industry in the form of vocational tests and guidance, marketing, advertisement, rest pauses designed to stave off fatigue; educational method has been greatly helped. Based upon empirical method it is being found useful in every direction in which human experience as well as human nature is involved.

It is to experimental psychology that we owe our better understanding of the nature and processes of intelligence. It will be sufficient to refer to Professor Spearman's [1] theory of 'noëgenesis,' and his two-factor theory of intelligence. He found that underlying all intelligent thought and action there is a single mental ability or energy. It is involved not merely in abstract thought or in purely intellectual activities, but in every form of intelligent behaviour. Allied to this general ability there are specific abilities, and on the co-operation of the two successful thought and action lies. The natural ability for games is a good illustration of the two factors; there must be good co-ordination of eyes and muscles, but there is further needed the general intelligence. There is the good footballer who 'plays with his feet,' and there is the other who 'plays with feet and brain.' You get the difference between the 'good' players and the 'best' players. Temperament may be a disturbing factor here. In any successful activity one will always find the two factors involved.

Spearman's work involved more than this. He believed that by introspection we could discover the mental processes involved in all knowing, and that these processes involved the necessity for the mind going beyond anything experienced. In other words, the mind is creative in knowledge and not simply contemplative. He deduced these laws: (1) We tend to know the items of our experience, and ourselves as being aware of them; for example, I am aware of a patch of colour and I am aware of watching it, of hearing a sound, of a painful tooth, of sorrow or disappointment.

(2) We have a natural tendency to perceive various relations between the objects of our experience; for example, I am not only immediately aware of the colour of the paper on which I am writing but that it is the same colour as the paper on which I wrote a letter an hour ago. I not only experience sorrow but know it is different from anger or anxiety.

(3) When we have got a known item of experience together with a known relation we tend to educe a correlated item. It is here that we see the mind going beyond experience in thought. It is to this that we owe our capacity to think of God, eternity, immortality, perfection and many other things which we shall never experience. No one has experienced the attributes of God such as omnipotence or omniscience; yet they are objects of thought. All works of art as well as advances in scientific theory Spearman would explain on these principles. Thus the theory is an attempt to get at the nature of intelligence and how intelligence works. Aveling has made a very fine use of these principles in his volume, *The Psychological Approach to Reality*.

To experimental psychology we also owe the two Schools so different in method and outlook, namely, Behaviourism [2] and the Gestalt School. To the former behaviour is a function of the environment, and it refuses to allow any purely mental process to be explanatory of behaviour. All behaviour is a matter of conditioned reflexes—desire, reflective thought, even consciousness are ruled out as factors influencing behaviour. It is physiological psychology with a vengeance. Behaviour is unmotivated from within, and is purely a reaction to stimulus from without. In spite of a strong following in America it has never got a strong foothold over here. Good work has been done with experiments on infants, and it has kept in the forefront the necessity for psychological studies to be objective; but as a hypothesis 'conditioned reflexes' is what the logician would call 'barren.'

On the other hand, the Gestalt [3] School is a growing force. Fundamentally it is a revolt against any kind of atomism in psychology. It is as much against the Behaviourist's 'stimulus-response' theory of behaviour as it is against the associationist idea that perception is no more than the summation of the sense data in any given object. Perception is a process in which we see things as wholes. The child does not build up the mother's face from impressions of the parts; from the beginning it sees the face as a whole. The form-quality of the whole cannot be found in any of the parts, nor is it a mere sum of the parts. Even when we scatter some dots on a sheet of paper the mind immediately tends to see them as patterns or wholes. Beginning with the problem of perception the School soon turned to the problems of learning and behaviour. Köhler's

[1] Cf. C. Spearman, *The Nature of Intelligence and Principles of Cognition*; also his *Creative Mind*, ch. 3.

[2] J. B. Watson, *Psychology from the Standpoint of a Behaviourist*.

[3] K. Koffka, *Gestalt Psychology*.

studies of apes is well known; his volume on *The Mentality of Apes* is crammed with most interesting experiments, and his conclusion is that learning is never a mere 'trial and error,' but always involves some insight. When the animals could see the situation as a whole, they could see relations between the parts. If, for example, a banana was placed outside the cage beyond reach and a stick was placed outside but within reach, so as to be seen at the same time as the banana, the animal was not long in taking the stick to lengthen its arm and pull in the coveted food. On the other hand, if the stick was placed at the back of the cage and not in the perceived situation, of which we may think the banana is the centre, it took a long time for the animals to bring the stick into action. One animal was clever enough to join two bamboo sticks together by fitting the one into the other and bringing in the banana.

Members of the Gestalt school are not afraid to apply the principles to thought processes. Some problem arises and tension is set up; thought is generated to answer the problem and resolve the tension. The mind is always working to 'close the gap' in the situations life presents to us. Hence philosophy, science and religion.

So with personality. They will not have it that personality is just the sum of its character-structures; it is a whole and acts as a whole.

These Schools are mainly concerned with special problems although all their work is being utilized by the newest School which we may call 'The Personality School.' All Schools have the problem of personality as their ultimate aim, but this latest School concentrates entirely on the study of *personality as a whole*. It is a comparatively young School. A great deal of work has been done on different aspects of personality, especially in listing the various personality-traits; and the laboratory has been used to assess the strength of the will, depth of interest, and temperamental influence.

Naturally much attention has been paid by the new School to the definition of personality. Here is the definition given by Professor Gordon W. Allport,[1] one of the leaders of the group: 'Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to his environment.' The emphasis is laid upon 'unique.' They stress individuality; and they criticise the other Schools because these generalize as if there was such a thing as a 'mind in general,' an 'individual in general.' Science can only deal with the individual as a member of a class, or as a particular instance of a general principle, whereas the individual is unique. They complain that the tendency of the experimental Schools is to scatter attention upon details of behaviour and to forget that personality is a whole and that the integrating factor of organization must not be forgotten. Even the study of intelligence abstracts intelligence from the intelligent being; and the School of *Differential Psychology* which concentrates upon the differences between individuals has a 'mind in general' or the 'individual in general' as an unconscious assumption. Single attributes or character-traits are isolated for study, a score is given for intelligence, rote memory, retentivity, mechanical aptitude, perseverance, etc. Allport, like the Gestalt School, contends that this can never give us personality.

[1] *Personality, A Psychological Interpretation.*

Woodworth prepared the way for the School by his definition of psychology as *What the individual does*. Woodworth contended that we must get rid of all nouns in psychology and use only verbs and adverbs; will is the individual striving towards an end; memory is just an individual remembering; thought is an individual thinking, etc. It may or may not be true that we have common instincts, or needs, but the listing of these will not tell us how an individual adjusts himself to his environment. Curiously enough the School avoids metaphysics. It will have to answer the question as to whether the individual as a whole, the integrating principle of personality, has a say in what will be integrated. If the personality is more than the sum of its parts then what is this something more? The School raises great hopes; but it is doubtful if it is the fulfilment of Professor James' prophecy that one day psychology would produce its Galileo or Lavoisier who would also be a metaphysician.

This article would be incomplete if nothing was said about developments within psycho-analysis itself. The pioneers here are Dr. Karen Horney and Erich Fromm. The former was a strict psycho-analyst for fifteen years, but found that Freud's concepts just would not fit her patients. Her volume, *New Ways in Psycho-analysis* laid emphasis upon 'neurotic character-trends.' These she believes are acquired to ward off basic anxiety which arises from a feeling of insecurity created by situations as a whole. In her *Self-analysis* she lists no less than ten of these character-trends, the most important being The Neurotic Need for Affection, The Neurotic Need for a Partner, The Neurotic Need for Perfection. In her latest volume, *Our Inner Conflicts*, she lays great stress on the first. Ingeniously she shows that the need for affection may manifest itself in three apparently wholly different reactions to people: we may move toward them, and become a 'yes man'; in other words we may tend to shape our lives according to other people's opinion.

We may, on the other hand, move against people ; here hostility for not receiving affection seems to be the predominant element in our reaction ; there may be rebellion or ' independence.' Finally we may detach ourselves from people. If we keep ourselves from being entangled in people's affections there is no likelihood of being disappointed with people. All the time the centre of gravity of our lives, if we have this neurotic need, is in other people's opinions, moods, likes and dislikes. Dr. Horney does not deny that there are patients who have traumatic experiences such as those Freud enumerates ; but it is the reactions to the life situation that are important. In my own experience I have found her findings very fruitful.

Allied to Dr. Horney's viewpoint is that of Erich Fromm. His position will be found in his volume *The Fear of Freedom.* ' The key problem of psychology is that of the specific relatedness of the individual toward the world and not that of satisfaction or frustration of this or that instinctual need *per se.*' ' Adaptation,' we can see, is one of the fundamental problems for Fromm. Man has less structural adjustment at birth than any other animal, but that involves greater flexibility in his behaviour patterns. He quotes with approval Bernard : ' Instinct . . . is a diminishing if not a disappearing category in higher animal forms, especially in the human.' That leaves us with the position that adaptation to the situations we meet in life will be based on insight and learning and reflection and not on determinism by innate equipment. Adaptation may be either of two kinds. There is ' static adaptation,' which is an adaptation which makes no demand for a change of character. He instances the Chinaman coming to America who has to become adapted to our habits of eating with knives and forks and probably to our foods. In adapting himself to these new ways he does not need to acquire new drives. A ' dynamic adaptation,' on the other hand, means that something happens inside the individual ; it is more than acquiring a new habit. Here he instances the boy who has to become adapted to a strict and threatening father. He adapts himself by submitting to the father, but while submitting because of fear, he may acquire hostility which he dare not express. This hostility is a dynamic factor, and may set up new anxieties, and certainly sets up new and acquired character-structures, such as those given by Dr. Karen Horney. He believes that ' every neurosis is an example of this dynamic adaptation.'

The result of this diminishing power of instinct in human beings is that man is more free, and his individuality creates that sense of aloneness in which the sense of insecurity can be very strong. Submission is one of the ways by which we can avoid the sense of aloneness and anxiety. It is not the only way. There may be a ' spontaneous relationship to man and nature, a relationship that connects the individual with the world without eliminating his individuality.' This kind of relationship involves the integrated and total personality. Thus he links up with the Personality School.

The whole thesis of this writer is extremely suggestive both for individual character-traits as well as its elucidation of the psychology of the action and interaction of the individual with the social process. Man's problem seems to be : What shall I do with my freedom ? He may fear it and submit, or he may use it to make this spontaneous relationship with man and Nature and lose his sense of insecurity, aloneness and anxiety, and find his life expressing itself in love and productive work.

In our own country Dr. Ian Suttie [1] in contradistinction to Freud rooted all neurosis in the ' separation anxiety ' which the child experiences when it has to leave the mother psychologically. The child's fundamental need is for affection and to give affection. If the child is denied love and the expression of its own love, or imagines it is deprived, then anxiety is set up, and the child may develop a psychosis, or delinquency, or conversion hysteria. The only safe solution for the child is to make the social milieu a substitute for the mother and find its true life in serving the community in one way or another.

The psycho-analytic method has had new developments in America in what is called ' Counselling.' [2] Both social workers and ministers of religion do a great deal of this. People with difficulties are allowed to come and talk out their problems and with the counsellor find a solution. This extension of the method is of great help to those whose problems and difficulties are not rooted in unconscious repressed material. The method is often effective in presenting a neurosis. The difficulty is to get people to consult the psychologist or minister before the causal factors are repressed.

Summing the whole thing up we can see that the psychology after Freud is working on many things that have little to do with complexes or repression or sexuality ; and that the successful life depends on how we react to the frustration of biological needs and not on the frustration itself. If adaptation must be through insight and learning we can see the significance of the Spearman, Gestalt and even the Behaviourist Schools. If

[1] *Origins of Love and Hate.*

[2] John Sutherland Bonnell, *Pastoral Psychiatry* ; Burkhart, *Counselling.*

character-structures form the content of personality, and acquired drives are the vital thing, then we can see that the movement toward personalistic psychology was bound to come. Every individual is more than the sum of his drives, character-structures or sentiments; he is a whole; and indeed I believe that he is so structured that his deepest drive is toward wholeness. It would be a great mistake to think of the Schools as exclusive. Each one has its contribution to make to our knowledge of the total personality; and each School may contribute to that common and vital problem which faces every human being—how to regulate passion and strengthen the will and keep one's individuality and self-respect in face of the interplay of passion, intelligence and will. There can be no question of the potential contribution psychology can make to-day to the doctrine of man, and both Theology and Ethics need to re-think that doctrine.

Literature.

DIETRICH BONHOEFFER.

The Cost of Discipleship (S.C.M.; 9s. net), by Dietrich Bonhoeffer, translated by R. H. Fuller, with a Foreword by the Bishop of Chichester and a Memoir of the author by G. Leibholz is a most remarkable book. When Paul and Barnabas came back from the first missionary journey and pleaded the cause of the Gentiles they gained a hearing because they were 'men who had hazarded their lives.' Dietrich Bonhoeffer not only hazarded his life, he laid down his life for the cause of Christ. This is the book of a modern martyr and for that, if for no other reason, must command our respect.

Born in 1906 in Breslau, Bonhoeffer came from a family with a long line of academic distinction. He studied at Tübingen, at Berlin, where Harnack formed a high idea of his abilities, and at Union Theological Seminary, New York, where Niebuhr bore tribute to the outstanding quality of his mind. In 1930, at the age of twenty-four, he became a lecturer in Systematic Theology in Berlin University. When Hitler came to power in 1933 Bonhoeffer abandoned his academic career because he saw further into the future than most men did. In February, 1933, he openly denounced Hitlerism over the wireless. He came to London and worked there for two years. In 1935 he returned to Germany in spite of the fact that he was forbidden to preach or to speak, or to enter Berlin. Somehow or other he carried on his work. In 1939 American friends got him out of Germany but, exercising what Niebuhr called 'the finest logic of Christian martyrdom,' he returned to Germany. He said, 'I shall have no right to participate in the reconstruction of Christian life in Germany after the War if I do not share the trials of this time with my people.' On 5th April, 1943, he was arrested by the Gestapo. After being confined in prison camps in Tegel, Berlin, and Buchenwald, and behaving in them all in the most heroic way, he was finally executed at Flossenburg on 9th April, 1945. 'When Christ calls a man,' he said, 'He bids him come and die.' We must read with humble admiration and respect the work of a man who died for Christ.

The book has three sections—Grace and Discipleship, The Sermon on the Mount, The Church of Jesus Christ and the Life of Discipleship. It is not by any means an easy book to read. It is only natural that the mind should have to gird itself to read a book which is the product of such a spiritual experience. There is an element of quite uncompromising sternness in its idea of discipleship. Bonhoeffer inveighs against what he finely calls 'cheap grace.' 'Cheap grace is the preaching of forgiveness without requiring repentance, baptism without Church discipline, Communion without confession, absolution without contrition. Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate.' Here is the keynote of the book. The disciple is a man who is 'called.' 'No man can choose such a life for himself. No man can call himself to such a destiny. The gulf between a voluntary offer to follow and genuine discipleship is clear.' 'The step of obedience must be taken before faith is possible.' 'The life of a disciple is not the hero-worship we would pay to a good master, but obedience to the Son of God.' 'You can only learn obedience by obeying. It is no use asking questions; for it is only through obedience that you come to learn the truth.' It is plain to see that Bonhoeffer calls us to a stern and a high view of Christianity in which a man is indeed the δοῦλος of Christ.

The section on the Sermon on the Mount has this great merit—there are so many books written on the teaching of Jesus whose aim it is to tone down and to explain away the high demands of the Sermon on the Mount. Bonhoeffer's aim is to tone down nothing, to relax nothing, to show the demands of the Christian way at their most literal and their most exacting.

The section on the Church is full of Pauline doctrine. We are buried with Christ in baptism; we are raised with Him to newness of life and we find that life in the Christian fellowship of the Church.

It would not be difficult to tell, as the author of the memoir tells us, that Bonhoeffer came under the influence of Karl Barth. The book has one tremendous merit—it preaches a strong gospel. There is not the slightest sentimental flabbiness about it. It is a necessary and essential corrective against the playing down of the height of the Christian demands which is so common to-day. Yet in this book there is something lacking. The

relationship between the disciple and Christ is the relationship between servant and Lord. There is little of love in this book. Its viewpoint is rather that of the Revelation, in which Christians are never bidden to *love* God, than that of the Fourth Gospel. It tends to interpret the Christian surrender as a surrender to an unanswerable power than as the response to an undeniable love. One has the curious feeling in reading this book that if this man had not been the perfect Christian he would have been the perfect Nazi. Had his implicit obedience not been given to Christ it might have been given to the opposite. One hesitates even to appear to criticize a book written by a man who was a witness to Christ and a martyr for Christ. It may well be that we do react to it in this way because we do not like to be confronted with such an uncompromising statement of the claims of Christ. The fault may not be in the book but in ourselves.

This is a book which every one should read and study. It sounds a note which our generation sorely needs. It will become a classic of spiritual devotion. It was said of an ancient philosopher, 'He says the finest things—if only he had the right to say them.' Dietrich Bonhoeffer by his life and by his death has won the right to write as he does.

WILLIAM BARCLAY.

P. T. FORSYTH.

Forty or fifty years ago P. T. Forsyth was an influential figure in the land. He did not impress every one. For, while some hailed him as a veritable and indubitable prophet, as one through whom God Himself had spoken to them face to face, others, and among them minds not to be lightly dismissed, were left little affected by him, or even stone cold; irritated by his mannerisms, and untouched by his message, and his way of stating it. 'Fireworks in a fog,' as Sylvester Horne complained.

To-day a stout-hearted effort is being made to revive and extend his influence by a band of ardent disciples who feel that he is too big to be forgotten, and that in his writings there is something vital not for his own day alone, but for ours as well.

Here, for example, is a study from the Epworth Press (6s. net), *Peter Taylor Forsyth* (*1848–1921*); Director of Souls, by the Rev. Harry Escott. It consists of an appreciation of some thirty pages, and a selection from his writings, filling another hundred pages. It is a tribute of affection and discipleship from one who feels that he owes immeasurably to Forsyth, which, while it gives an interesting record of the growth of Forsyth's mind, and due acknowledgment to those who helped to form it—Maurice, Law, a few of the Mystics, Dora Greenwell, Owen and Goodwin (who helped also to make Alexander Whyte), Newman, and the like—treats him as himself a great original, and as a forerunner, if not the begetter, of much that is most characteristic and arresting in current religious thinking. That Mr. Escott has an appreciative mind is proved by the eulogies that he bestows on this one and that in the bygoing. But when he deals with his real subject his enthusiasm bursts its banks and roars in flood. Great words are tossed about. He is 'mighty' in this, and 'mighty' in that. In its 'universal sweep' 'his devotional speaking and writing places him almost by himself.' As a theologian he is ranked with Barth, and is in some ways acclaimed as the greater; as a writer 'his language is more akin to music than mathematics' and is compared now to Gissing's, now to Donne's and now to Hopkins! Mr. Escott overplays his part. For when one turns from such arrogant claims, made so confidently in the Introduction, to the actual selections there is an inevitable sense of disappointment.

In a way this is unfair to Forsyth. For, with deliberation, this selection, which is designed to deal with his devotional side more than with his purely theological, to indicate his influence over men's souls more than with their minds, has been culled, in the main, from his minor works and from addresses to students, and even from those given to young people, meticulously written, these last, but, one fears, with not much appeal to their original audiences.

Probably more may be attracted by the pious and daring enterprise of the Independent Press who, after forty years, are republishing a whole list of Forsyth's writings. Here comes another of them—*The Cruciality of the Cross* (8s. 6d. net), to me a most unhappy title, with a suggestion of smartness in it, not seemly on Calvary, and which quite belies the book.

The idea present, for the moment, in many minds that Christianity can be commended and made popular again by jettisoning all that is most characteristic in it is, of course, foredoomed to failure, as Paul saw clearly long ago. Here, Forsyth is dealing with what he feels to be the most central and fundamental of all possible subjects. He avoids nothing, he minimizes nothing, he conceals nothing. He glories in the Cross—in a staid kind of way. Why is there a Cross? What happened at it? What difference does it make? Sometimes, indeed, he seems to awaken problems rather than answer them. But, since there are those around us who feel that his has been a main influence in their lives, were it not well for each of us to test it on himself.

Though here too, without a doubt, one will be taken, and another will be left.

A. J. GOSSIP.

FOX'S BOOK OF MIRACLES.

Dr. Henry J. Cadbury making special research among documents in the Library of Friends House, London, in 1932 came upon a 'Catalogue of all Papers and Books written by George Fox.' This list was apparently compiled shortly after Fox's death and it mentions a hitherto unknown 'Book of Miracles.' The book was never printed and is probably irrecoverable. What Dr. Cadbury discovered was little more than a list of one hundred

and fifty cures attributed to Fox. But the opening and closing words of what had been a full narrative are given, and Dr. Cadbury next set himself the laborious task of scrutinizing other records which give accounts of individual cures, and contrived to identify several of them with stories indicated by the newly discovered Catalogue. His work is now published—*George Fox's Book of Miracles* (Cambridge University Press ; 21s. net).

We have first a characteristic Preface by that scholar no more with us, Rufus Jones. Then follows an interesting discussion by Dr. Cadbury on Miracles in seventeenth-century England, early Quaker miracles, how they were both popularly vindicated and demanded, the caution of the Quakers in describing their cures as miracles, George Fox's attitude to ordinary medicine and to miracle, the recovery and contents of the lost book, contemporary publications of miracles and attacks on them. Next comes the 'Book of Miracles' text and notes, and finally a full index.

Although it is a work of great interest and value, the value lies not in the local and temporary Quaker 'miracles' but in the discussion of such 'miracles' in general. They are all works of healing with the exception of the alleged raising from the dead attributed to Naylor. Dr. Cadbury says of that what most of us could say that it is fairly obvious that the 'dead' girl was not dead at all, and that the story owed much to the circumstance that her name was Dorcas. He sketches for us the atmosphere in which 'miracles' were expected. It was an age when to some pious folks 'special Providences' were not so much 'miracles' as every day occurrences. Fox never claimed possession of 'miraculous' powers but only that God answered prayer. Why the book should have never been printed is explicable on the grounds that claims to wonder-working power only raised fresh occasion for the contempt of enemies and did the cause more harm than good. The 'evidential' value of 'miracles' has never been great. Wonderful cures have often been reported, but have always admitted of varied explanations. The advertisers of patent medicines or charlatan 'healers' could tell any number of instances of 'cures.' Neither George Fox nor they have much to say as to the permanency of their 'cures.' The whole question of 'faith-healing,' as we all know, is beset with difficulty. Is there anything 'miraculous' involved? Dr. Cadbury's admirable discussion in this book of his gives fresh food for thought.

W. D. Niven.

REUNION.

England's Churches, Their Rise and Witness, by Mr. H. A. J. Jefferson (Rockliff ; 10s. 6d. net), is an earnest and interesting book, written not for professional students of Church History, but with the wider purpose of reaching those who are puzzled by the separations between the various religious communities and distressed by the resulting weakness. It is a well-worn theme, but the author treats it with a freshness born of personal experience. Descended from a leading Congregational minister of the early nineteenth century, he has reached his present sheltering in the Anglican fold by a devious path, which has afforded him the opportunity of an inside understanding of the life of the different denominations without producing in his attitude either instability or the narrow fanaticism of a recent convert.

As might have been anticipated, the chapter on the English Parish Church is one of the longest in the book, and it provides an excellent historical survey which explains many of the tensions which still persist within the Anglican communion.

The underlying thought of the book is that a knowledge of the history of the various churches would show the contribution (a rather overworked word) which each has made to the religious life of our country. The book is largely a study in the 'might have been.' Had it not been for the bigoted Romanism of Mary and the nationalistic reaction which her Spanish marriage evoked, the Anglican Church might have been more Romanist! Had James I. not alienated the Presbyterians, it might have been more Presbyterian! Had the folly of post-Restoration legislation not driven so many reformers out of their churches, the Non-conformists would not have separated so far from the mother Church! And had John Wesley been more tactfully handled, Methodism and Anglicanism would not have drifted apart! And so on—it all goes to show that the causes of separation were so specific as to seem almost accidental and therefore not permanent reasons for division. Why should not emphasis now fall upon unity rather than division, is the author's plea. Particularly is he distressed by the fact that the Sacrament of Holy Communion is invested with exclusions, and he holds that 'it is at this crucial centre that a valid reunion must be attested.'

With its concreteness and directness the book will do much to further the cause which the author has so closely at heart.

W. S. Urquhart.

Can people of goodwill combine for peaceful effort in the international spirit of self-sacrifice displayed in war? An account of such activity undertaken by the *International Voluntary Service for Peace, 1920–1946* is given in a little book bearing this title and edited by Ethelwyn Best and Bernard Pike (Allen & Unwin ; 8s. 6d. net). The group included from the start not only pacifists but military men, and much material help came from the Swiss Army. The policy was to come to the rescue in sudden calamities and in projects of public utility in poor communities. Bands of volunteers from many countries found in such very hard labour, under rough conditions and inspired by large ideals of world-wide helpfulness, a deep satisfaction in good work done and in the sense that they were pioneering in an enterprise of great possibilities for the world's good.

The only criticism might be that, in relation to the needs, this activity is on an infinitesimal scale.

But when one reads of Pierre Ceserole, the gifted and successful civil engineer, after giving away his patrimony for educational work, spending his whole energy in this undertaking; and a Dutch girl, Maria van der Linden, after working in one team as domestic help, devoting her whole small fortune to financing the enterprise, and then dying as the result of overwork in harsh conditions; and of the enthusiastic fellowship of the camps, one feels that one is in a region where measurements and calculations are meaningless.

Professor W. E. Rappard of Geneva was persuaded by his friend Lionel Curtis to put in English dress the substance of his studies on Swiss Collective Security and here we have it—*Collective Security in Swiss Experience, 1291–1948* (Allen & Unwin; 12s. 6d. net). The Swiss have had in these centuries ups and downs. Their independence seemed sometimes to be lost, but they have emerged from all the cataclysms which changed the map of Europe, astonishingly well. They owed a good deal to the mountainous nature of most of their country, but on the other hand there are regions of which they might easily have been robbed. This book tells a fascinating story. The Swiss were driven from a system of allied Cantons by way of a Confederance to a Federation of Cantons. There is obviously a lesson for present-day Western Europe there. The author, however, candidly points out that the lesson Switzerland can teach is of limited value. Many factors besides internal unity preserved Swiss independence for a long time. Thus it was to the interest of rival Great Powers to leave Switzerland alone. Against a strong enemy, who like Napoleon invaded the Cantons, little active resistance was possible. But for a century back the Swiss have elaborated a system which makes compatible unity of command with the conservation of local autonomy, and the writer sees here a hope for Europe.

Principal William Robinson of Overdale College, Selly Oak, Birmingham, who has published much in recent years, has now published the lectures he gave, mainly to a Disciple (Churches of Christ) audience, at the School of Religion, Butler University, Indianapolis, in the autumn of 1947. His subject is *The Biblical Doctrine of the Church* (Bethany Press, St. Louis, Missouri; $2.50; Berean Press; 12s. 6d. net). Dr. Robinson is of opinion that before progress can be made toward the realization of the Œcumenical Church a common ground must be reached with reference to ministry and sacraments, and that this cannot be until there is clearer agreement as to the meaning of the Church itself. Accordingly, he offers here an exposition of the Biblical material, making special reference to the teaching of Jesus, Paul, and the Johannine writings. This prepares the reader for a discussion of the Church's way of action, the nature of the Divine-human relationship in the Church, the manner in which the Church perpetuates itself in history, and the question at issue between Catholic and Protestant churches of apostolic succession. Dr. Robinson speaks from within Protestantism, and in the name of a communion which has stood from the beginning for ecumenicity, but which could not find a home in America whether among Presbyterians or among Baptists. He views his book as an irenicon framed under the conviction that neither indifference to questions of order and structure (a Protestant fault) nor over-zealous pleading for the acceptance of rigid and legal forms of structure (a Catholic fault) can get us very far, if anywhere at all. Dr. Robinson is in close touch with recent contributions to his subject and has already shown himself an earnest advocate of Church unity.

This little book of fourteen pages—*K.U.T.S.*, by the Rev. L. W. Brown (C.M.S.; 9d.)—has an importance that is not to be measured by its size. It tells of a venture in union theological training in South India which expresses and proceeds from the spirit of the United Church of South India. This Theological College, Mr. Brown claims, is unique in the World Church in that its students belong to no less than five widely different traditions. English Congregationalists, German Lutheran, and Reformed Churches, the Syrian Church that traditionally derives from the Apostle Thomas, and the Anglican Church are all represented in this place of theological training and study by the shores of the Arabian Sea. It expresses the sense of the urgent need that the religious leaders of the younger churches feel of help to enable them to build up their own faith and to build up a Church strong in the knowledge and grace of Christ.

An admirable *Service Book for the Young* (Cumberlege; 4s. 6d. net), has been prepared by the Committee on Public Worship of the Church of Scotland. It contains orders of service for Sunday Schools, services for the Church year, services for graded departments, a list of selected prose psalms and classified lists of praise. There are also notes and suggestions for the use of the services. Such a book as this, if used reasonably, would work a much-needed revolution in the worship of Sunday Schools. One excellent feature of the services is the large part the children are allowed to take in them. In commending the book we may be allowed to say that all this good work may be nearly wasted unless there is a corresponding improvement in the worship of the Church, and the conduct of Divine Service. If we accustom children to a beautiful service they will demand a similar privilege when they grow up.

The Common Expositor: An Account of the Commentaries on Genesis, 1527–1633, by Dr. Arnold Williams (Cumberlege; 22s. net and University of North Carolina Press; $4.00), may be expected to open up a new and interesting field to most of those who read it. It is by one of the leading authorities on Milton, and is a thoroughly scholarly piece of work. It is perhaps not generally known that *Paradise Lost* was only the last,

though of course the greatest, of many 'hexameral epics,' poems on the six days of creation. The authors of these hexamerons drew their materials from the commentaries on Genesis which are the subject of Dr. Williams's investigation. Historians like Sir Walter Raleigh, too, depended almost entirely on the commentaries for their accounts of the earliest history of the world. Theology was still the queen of the sciences, and the leading theologians of the time, men like Luther, Calvin, and the learned Spanish Jesuit, Benedictus Pererius, put their best into their expositions of the Bible, which were usually more lavishly printed than books on secular subjects, and were widely read by educated people like Sir Thomas Browne. Genesis was a favourite book with the commentators. The vast mass of tradition which for two thousand years had grown up around it was brought together in these often ponderous volumes, which are in fact compendia of the theology, science, ethics, and political philosophy of the period. Dr. Williams says he expects that 'students of theology, particularly of exegetics, may find the study disappointing.' That may be: the book will have its widest appeal to students of the literature and thought of the sixteenth and seventeenth centuries. Nevertheless, there is much in it that is of interest to students of the Bible.

Africans in Khaki, by Captain D. H. Barber (Edinburgh House Press; 3s. 6d. net), does for African Christians in the Army a similar service to that which Dr. Van Dusen did for Christians of the South Sea Islands in 'We Found the Church There.' Captain Barber was African Public Relations Officer in the War and was evidently the right man for his job. He tells his story charmingly, as one who understands and likes the African. The book, with its attractive illustrations, should be widely read for the tribute it pays to the African soldiers in general, a tribute endorsed by the Commander-in-Chief in the Middle East, Sir Bernard Paget. It is a tribute at the same time to the African Christians and their African Chaplains, revealing the simplicity and sincerity of their Christian faith and practice.

Captain Barber is not a missionary but a layman, a former bank clerk, as he tells us. He was evidently at the same time admirably equipped for his duties. He had, he says, no knowledge of Africans or of their many languages, but he had no colour prejudice, a large heart—and Silvester. 'Of all the Africans in my mental portrait gallery,' Captain Barber tells us, 'Silvester stands first. I think he was the nearest to a complete Christian, black or white, that I have ever met. . . . He was every man's brother and every man's friend and the basis of his life was his Christian Faith.' The result was that Captain Barber, being a wise man, grappled Silvester to his soul and whenever there was a personal problem to be solved that seemed insoluble, what he did was to say, 'Send for Silvester.' Silvester had an English Bible, besides his Luganda one, which was given him by a British sergeant with the inscription, 'To my friend, Silvester, with thanks for his kindness, from Sergeant Edward Smith, Tobruk, 1942.' Captain Barber sums up at the end: 'Silvester is Africa as it can and must be . . . faithful, eager, tolerant, kindly, belonging to God.'

Silvester must stand for many others like him of whom Captain Barber tells us. Just one other picture of what his Kikuyu Bible meant to another, who was only 'on his way to baptism.' 'At odd times he could be seen lying on his back reading to himself, sometimes aloud, twiddling his toes with satisfaction, obviously gloriously happy in the illumination that was flooding into his soul as he read.' This is a book emphatically worth reading.

The first contribution to the International Congregational Council Publications is a book by the Rev. Albert Peel, Litt.D., on *The Noble Army of Congregational Martyrs* (Independent Press; 5s. net). It is good that members of a religious community should know something of its past and especially of the lives on which their own is built. It is a curious fact that there has never been such a record as we find in Dr. Peel's book. This neglect has been amply amended by the record in that book. The author is very well known as an eminent Congregationalist scholar and his story is an impressive one. As a contribution to history, and as a thrilling narrative of heroic lives and deaths it will hold a unique place in Congregationalist circles. But it will surely be read well beyond these circles. It ought to be, for it is in its own right a story of human devotion and loyalty not to be easily surpassed.

Two books on African missions, one looking back and the other looking forward, indicate some of the changes that have taken place in the last half-century or that are likely to take place in the near future in two fields in that continent. The former of these books, which has the title of *A Life's Thrills* (Lutterworth Press; 6s. 6d. net), tells of some of the exciting experiences of Archdeacon Albert B. Lloyd in Uganda from the days of Bishop Hannington till his death two years ago. The Archdeacon fully justifies the name he has given to this brief record by his story of how on two occasions he faced and killed by a single shot charging elephants, vividly presented on the dust cover of the book. He also crossed Africa from east to west and discovered the Pygmies. These and other adventures were incidental to labours of another kind. During the life-time of this pioneer, as the Bishop of Worcester tells in a Foreword, 'the heart of Africa'—or at least the heart of Uganda—'was transformed,' slavery ended and a living Church planted that to-day bears witness to the power of the gospel. It is well to know through what labour and perils this transformation has come about that we may face with the same faith the adversaries of to-day.

The other book illustrates this difference. It is called *Success in Nigeria? Assets and Possibilities*, by Dr. Walter R. Miller (Lutterworth Press; 5s. net). Dr. Miller went out to Nigeria as a medical missionary forty-five years ago, and at the age of seventy-five he is there still. In another book,

'Have We Failed in Nigeria?,' the author says, 'I have drawn a picture of almost unalleviated darkness,' but the picture he gives here is a different one, looking as he now does, to the future with hope. There need be no contradiction between the two assessments, and Dr. Miller should be listened to when he in this book surveys the future and enumerates some of the assets that Nigeria possesses and tells us how to use them. He tells us 'what he would like to see' in order that this land may yet flow with milk and honey (and that is a prospect that seems much nearer to fulfilment to-day than when this book was written). He has definite views on the administration of the State as well as of the Church, which 'should be placed in the hands of a responsible body of Africans,' guided by God alone. Dr. Miller's views deserve study and this book should be read by all who desire to see 'success in Nigeria' and in other African fields.

Once on a day Calvin Coolidge, that laconic man, went to church as was his custom. When he got home they asked him what the minister had been preaching about. And the President answered, 'Sin.' 'And what did he say about it?' they inquired. 'He was against it.'

Here comes a little book, *Heresies Ancient and Modern*, by Mr. J. Oswald Sanders (Marshall, Morgan & Scott; 7s. 6d. net). Mr. Sanders is against them all, and says so bluntly and pointedly and unreservedly. His is not a profound book. And, sometimes one seems to hear a warning voice whispering *Audi alteram partem*. Yet, if you want to know something about the strange quasi-religious aberrations of the modern mind, and what Mr. Sanders thinks of them, and why, you will find that set down for you lucidly and succinctly and in small compass.

Quoting from 'authorized publications of the cult under review, giving book and page, wherever possible, so that no injustice may be done,' we are given accounts of such things as Jehovah's Witnesses, British Israelism, Seventh Day Adventism, Spiritism, Theosophy, Christian Science, and the like. That some of these have a very real appeal to certain minds is evidenced by such an astonishing fact as that 'it has been claimed that in 1932 no fewer than 22,213,639 copies of the books of Judge Rutherford were sold!'

The title of this little work seems a misnomer, inasmuch as only three pages are given to the long line of heresies that menaced the Church throughout the early Christian centuries. But the idea is that what faces us to-day is, in the main, only the old heresies in a modern guise. Thus Christian Science is compared to Gnosticism, and Seventh Day Adventism to Judaism, and so on. A main impression left upon the mind is Oh! religion, what things are done in thy name. That, and a feeling that Romanists must regard these strange growths as a justification of their claim that man cannot find his way without authority to guide him; and that even the Word of God in foolish hands can lead astray. God must, indeed, be patient beyond human measure.

Two books have recently come from the pen of the Rev. W. E. Vine, M.A., a practised Biblical expositor. They are both published by Messrs. Oliphants at 10s. 6d. net. One is entitled *John: His Record of Christ*, and consists of a running commentary on the Fourth Gospel. Without any critical introduction as to author or text Mr. Vine sets about his subject at once. The same remark applies to his other book, which is a running commentary on what is usually regarded as St. Paul's greatest Epistle; its title is *The Epistle to the Romans—Doctrine, Precept, Practice*. Neither volume is furnished with an index of Scriptural passages, and in either an index of authors would be superfluous. Mr. Vine's commentaries will be very useful to those who seek a brief, clear, and scholarly elucidation of the meaning of the text of the Gospel and the Epistle. The basis of the exposition appears to be in each case the Revised Version. The first of the two works is now published for the first time, the second in a new (revised) edition. It should be added that the homiletical note is often struck in the course of the expositions, and that Mr. Vine's main purpose has been to build up students of the Bible in the historic faith of Christendom.

There are some useful discussions in *World Chaos: Its Root and Remedy*, by Mr. G. H. Lang (Paternoster Press; 8s. 6d. net), such as those on Predestination and Monopoly, and some shrewd comments on certain international problems, but as a whole the book does not give us a great deal of help in pulling up the roots of trouble or discovering a remedy for disorder. The earnestness of the writer is worthy of all respect, and one can agree wholeheartedly with his conviction that a religious solution is the only possible one; but he would have served his main purpose better if he had been more sparing of invective and more careful about the grounds of his generalizations. In his opinion pantheism is the basic cause of world evil, and Rosenberg and Hitler (along with most humanists and ritualists) have been badly infected with the pantheistic virus. In further illustration the harsh assertion is made that, because of the consequential belief in transmigration, in India 'the moral state of man is deplorable, and vice and cruelty are almost unrestrained.' Similarly, after arguing that in Protestant lands the chief causes of the present chaos are ritualism, higher criticism, and evolution, the author reaches the ruthless conclusion that the U.N.O. is a 'wholly godless organization' mainly on the ground that the Director-General of one of its departments is a believer in evolution!

In the Days of the Prophet Isaiah, by A. Rendle Short, M.D., B.Sc., F.R.C.S. (Pickering & Inglis; 5s. net), is an attempt to make the prophecies of Isaiah intelligible and vivid by setting them against their historical background. The author believes that the whole of the prophecies in the Book of Isaiah are substantially from Isaiah himself, though 'the collections may have been cast into their present form by an editor at a much

later date.' The exposition, however, is limited to the contents of chs. 1–39. There is a short note on ' The Sudenik (*sic !*) Manuscript.' Presumably this should be ' Sukenik.' Professor Sukenik has recently published a brochure on the recent manuscript finds near the Dead Sea. and it is doubtless these that Dr. Rendle Short has in mind.

The Religious Education Press sends out a number of paper-covered booklets for the religious education of the younger members of Sunday Schools, which are equally suitable for use by parents. They are well and lavishly illustrated. They have one interesting feature. After each lesson the ' paper ' for the day can be slipped off and given to the child. The price is 6d. a quarter. The *Papers* are edited by Mr. Ernest H. Hayes.

There seems no end to books on the Prophets, and indeed we can never have too many. There is that in the subject which may be guaranteed to bring out the best in those who write about it, so that even if the many books cover much the same ground, a large proportion of them can still be good. *The Goodly Fellowship of the Prophets*, by Dr. John Paterson, Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Madison, N.J. (Scribners ; $3.00), is such a good book. The author is a Scot who studied under Lindsay, Denney, MacFadyen, and Stevenson, and succeeded the late Professor R. W. Rogers at Drew in 1931. The book is fresh and readable, and Dr. Paterson has learned much from the great German expositors, Duhm, Cornill, and Sellin. The volume is based upon lectures delivered in recent years to theological students, Ministerial Conferences, and Adult Education groups. These groups will indicate the public for whom it is intended, and there is about it a directness and clarity to which the author's contacts with his audiences have no doubt contributed. The disputed problems of prophecy, such as ' ecstasy ' and the way in which the prophetical writings came to be gathered into the forms in which we have them, are hardly touched upon. But as a straightforward account of the prophets and their messages for their times the book is excellent. There is a bad slip in a footnote on p. 181, where ' The Old Testament : A Re-interpretation ' is credited to G. A. Cooke. It should, of course, be S. A. Cook.

The Chichester Customary : The Rites of the Church as observed throughout the Year in Chichester Cathedral, with an Introductory Essay by the Rev. A. S. Duncan-Jones, B.D. (S.P.C.K. ; 10s. 6d. net), is a valuable book historically and liturgically. It embodies the actual customs in use in the conduct of the services in the Cathedral church. It has been compiled for practical and domestic reasons to afford a guide to all who take part in the worship and also to provide information to a wider circle and to offer some guidance to all who have to do with the conduct of public worship. The rites on which the ceremonial directions described in the book are based are those contained in the Book of Common Prayer *with the additions and deviations proposed in 1928*.

The Editor gives an account of the difficulty in which the bishops found themselves by the double rejection of the proposed new Prayer Book by the House of Commons in 1928. He points out that the bishops in their wisdom considered it their duty to give effect to feelings and convictions which were widespread throughout the Church. And the rites here recorded are in accord with episcopal authority. The rites are described with explanations and annotations by the Dean. The book is a handsome one, beautifully printed, and there are diagrams to illustrate the directions. There will be a wide welcome for so distinguished and colourful a volume.

NEW EDITIONS AND REPRINTS.

The Relevance of the Bible, by Professor H. H. Rowley, D.D. (James Clarke ; 6s. net), is a reprint of a volume which was first published in 1942. Its eight chapters bear the titles ' The Changing Emphasis in Biblical Studies.' ' The Inspiration of the Bible,' ' The Prophets of the Old Testament,' ' The Unity of the Bible,' ' The Use of the Bible,' ' The God of the Bible,' ' Sin in the Thought of the Bible,' and ' The Person and Work of Christ.' When the book first appeared, one reviewer called it ' the best book of its kind that we know.' That is probably true, and many will be glad that it is once more in publication.

We welcome a fifth edition of *The Layman's History of the Church of England*, by the Rev. G. R. Balleine, M.A. (Church Book Room ; 6s. net). This book first appeared in 1913.

The Inter-Varsity Fellowship have published their first edition of Bishop Moule's life of *Charles Simeon* (6s. net). There has been little revision of the text although occasionally more modern phraseology has been substituted.

When *A Short History of the Christian Church*, by Canon C. P. S. Clarke, was published in 1929 by Messrs. Longmans, Green & Co., we commended it cordially to students and to the general reader. In January 1939 a new edition was required, and now a third edition has been called for. So far as we can see there are no alterations from the earlier editions with the exception of the price. It has now, inevitably, risen to 15s. net.

Messrs. Pickering & Inglis, Ltd., have published a revised edition of *The Psalms*, volume I, *Psalms I.–L.*, by the Rev. W. Graham Scroggie, D.D. (12s. 6d. net). The book is intended for devotional use and the psalms are given appropriate titles. Each study begins with the Authorized Version translation, and the exposition is followed by a ' Thought ' and a selected quotation or illustration. The whole is preceded by a general introduction to the Psalms on familiar old-fashioned lines.

The Status of the Theologian in Philosophy.

By W. S. Urquhart, D.Litt., D.D., D.L., LL.D., Emeritus Principal of the Scottish Church College, Calcutta.

Frequently the relationships between theologians and philosophers are not quite as close and cordial as they ought to be, and as they might be. In different ways they are serving the same purpose of the adjustment of man to his environment, physical and spiritual, near and far, and they might be expected to work in harmony. But there is aloofness on both sides; a slight suggestion of patronizing condescension on the part of philosophy, and a not infrequent 'hands-off' attitude on the part of theology. Theologians are apt to look upon philosophers as harmless enough though rather futile in their activities, weaving webs of flimsy speculation, of no manner of use positively, but effective negatively in catching and holding in their toils philosophically minded flies who might otherwise have found their way into theological parlours for the prescribed period of a theological curriculum. The philosophers, on the other hand, regard the members of the theological faculties and those who think along with them, as, in most cases, likeable innocents. but yet babes in the wood of metaphysics, so childlike in their immaturity that they may quite well be left untouched by any wicked philosophical uncles.

This distant and more or less critical attitude of philosophy to theology, although modified on occasion by a considerable degree of friendliness, has been frequently illustrated of late in reviews and articles, the general assumptions being that 'looseness of speech' and 'woolliness of thought' are too often found in close companionship in theology, that the latter is so unscientific as hardly to merit the attention of serious philosophers, and that in its positive activity theology too easily becomes metaphysics, or, at any rate, does not wait long enough for metaphysics to become theology.

An important particular illustration of this general tendency without, however, any trace of harshness and with more than average friendliness, is to be found in an article which the late Professor John Laird contributed to *Philosophy* a few months before his death. During his life, which might not unfittingly be described as one dedicated to philosophy, his attitude to theology underwent a considerable change. His Gifford Lectures had an influence upon himself as well as upon his audience and readers, and theism was for him no longer, as it had been in his earlier years, an outmoded theological doctrine closely akin to poetry. Still he feels that theology must not be allowed to 'get above itself' or to make too far-reaching claims; and, especially, claims to exclusiveness and finality caused him much philosophical perturbation. The catholicity of Christianity, or its claim to gather up what is best in other systems of belief, is, thinks Professor Laird, not unreasonable as it leaves room for that free discussion which is indispensable to a proper relating of theology and philosophy. But what causes him most difficulty is the claim that historical facts, such as the Death and Resurrection of Jesus Christ, can be used as philosophically interpretative categories.

The opinion which he counters is set forth in his exposition of what he takes to be Dr. Leonard Hodgson's position. 'In short,' says Professor Laird, 'the claim is that the record of Christ's life on earth is in principle our clue to everything, to the origin of the physical universe, to the purpose of the stars, to the high station of human souls in the scheme of things, to the centrality of spiritual things in the cosmos, to the subordination of all world-problems to the fundamental problem of redemption from sin. . . . The point for those who agree with Dr. Hodgson is that Christ's life on earth and subsequent communion with His Church, is our only clue to theology, cosmology, metaphysics, and all such fundamental inquiries.'

Professor Laird thinks that this is a very, very large order for the philosophical mind to accept, and his reluctance is perhaps typical of a large group. Nevertheless—and this is also typical of many—he does not dismiss the claim as impossible. He finds refuge in a somewhat subtle distinction between the philosopher's 'speculative possibility' and the theologian's 'undeniable actuality,' but obtains more help from emphasis upon the implications of the idea of 'clue,' as showing a proper humility suitable for the theologian and renouncing any claim to dogmatic finality. The clues are not complete in Christianity, or in any other religion, but if rightly viewed, and rightly used 'they permit and encourage endless, although controlled, adventure.' It may be noted, also, that Mr. Middleton Murry in his *Adam and Eve* makes frequent use of this same helpful conception. The Incarnation, in particular, is for him dynamic just because it involves incompleteness and non-finality.

We have thus tried to indicate what is at least a very common attitude on the part of philosophers towards theologians, who, the former think, are knocking at the door for admission to a fuller status in philosophy. There are some, more closely associated with theology, who wish often that the theologians would use a more loudly-sounding knocker; but, be that as it may, the question of importance is whether certain readjustments might not make the relations easier between the theological and the philosophical attitude, that attitude which is often too academic and slightly condescending, but not unfriendly, and certainly not hopeless.

There is, it seems to me, some justification for this distant and distancing attitude on the part of philosophy. The justification is not provided by the professional theologians so much as by the rank and file of those who aspire to be public expounders of a reasonable system of belief. The multiplicity of options does not make it a matter of course, as used to be the case, that in our Universities those going on to divinity studies shall have received some vestiges of a philosophical training. A knowledge of history or economics or English literature may indeed help intending preachers to make their sermons more interesting as well as more practical, but the *method* of dealing with topics thus suggested is all important, and demands some philosophical and psychological training if the preacher is not to fray the nerves of an occasional philosophical hearer, who has, after all, a right to a reaction of his own. To supply such training for those who have not previously received it would seem to be more and more necessary in places where future preachers are gathered together for instruction.

A more conspicuous reason for the aloofness of philosophy is its allegation that theology illegitimately and unsuccessfully attempts to become a philosophy. By this it is meant that theology, starting from special esoteric premisses, attempts to produce a systematic construction of experience which may be put forward as a substitute for a philosophical system based on what may be called public or empirical premisses. An unnecessary rivalry is thus set up between the doctrines of theology and the conclusions of philosophy. Especially if the theological construction claims finality, theology seems to the resentful philosopher to be trying to entrench itself in a privileged position, and to be unwilling to come sufficiently far out into the open to meet the healthy criticism and free discussion by which alone philosophically acceptable truth may be established. Theology is accused of erecting a 'ring-fence' round itself. As the late Professor A. E. Taylor says, 'The demand of child-like faith has unhappily only too often been brought into disrepute from the way in which it has been misused by theologians in the past as a plea for demanding submission to mistaken assertions about scientific and historical facts' (*Does God Exist?*, 170).

It is contended by philosophers that theologians should not attempt to enter the lists with them, and, at the same time, expect preferential treatment for the premisses with which they start, instead of submitting them to public and philosophical criticism. Let theology 'play the game' is the accusing cry.

For certain other objections raised by philosophy there is much less justification, as these frequently arise from philosophy's narrow-minded conception of its own nature and functions. It does not make room for theology, and there is no reason in its own essential meaning why it should not do so.

This point is admirably considered by Professor Perré in his recent book, *Faith and Reason*, in which he regards theology as dealing fundamentally with the implications of a total faith-attitude. He defines faith as 'essentially the affirmation that some ideal is ultimately more real than our average actual world of experience, and has the power to transform it.' It is implied that faith has to do not merely with ideas but with facts, and that it can produce facts. He accuses philosophy of being concerned too exclusively with the obviously actual. Even though it may go beyond science in emphasizing the greater interpretative value of some of the facts as compared with others, it still tends to limit itself to a systematic presentation of the 'here and now' instead of taking within its purview aspirations after what is only imperfectly 'here and now.'

Theology may have something to teach philosophy regarding the latter's own boundaries and even its methods. It is too apt to equate reason with reasoning, and it also is in danger of putting a 'ring-fence' round itself. It requires not only expansion, but also a penetration to deeper metaphysical depths, in which it may find contact with theology. Surely, in the end, even the most elaborately reasoned system must make reference to some intuitional vision of an ultimate reality which it does not itself construct, but receives.

Perhaps also philosophy creates unnecessary antagonism by being predominantly negative rather than positive. It stresses what religious interpretations fail to do, and pays insufficient attention to what they accomplish. But there does not seem to be sufficient reason why philosophers should be so frequently of a sad countenance, why they should favour the grey conception of a neutral universe, why they should be so unwilling to ask whether belief in the goodness of God does not explain the world more fully than an opposing or

neutral belief. Chesterton once said that an optimist is always a better reformer than a pessimist, and philosophers might consider more frequently than they do whether he is not also a better philosopher. This change of attitude might induce fuller harmony with theology. Philosophers might even be found who would agree with Professor Waterhouse's robust optimism when he says, 'Religious belief has done more than anything else to enable men to face the buffetings of life. It has inspired the lives of those who have given the greatest gifts to mankind' (*Proceedings of the Aristotelian Society*, xlii. 88).

The philosophers also have frequently been geographically too provincial, and have missed the widening influences which have sometimes been exerted on theology. There has never been, as far as I know, a philosophical foreign missionary society, and so philosophers have been denied widespread opportunities of studying the philosophies of non-European peoples. That a widening of interest might suggest some closer affinities between philosophy and religion, may be illustrated by reference to India. The *Vedānta* philosophy of that land is a very close anticipation of the Western philosophies of Bradley and Bosanquet, but has more definitely religious affinity. By comparison with the Eastern parallel the severely philosophical followers of the Western philosophers might be induced to consider more fully its affinity also with religion, and theologians might lose some of their nervousness in the presence of the severe philosophers.

But the responsibility for the rift between philosophy and theology does not lie wholly on one side. What about the reaction of the theologians to the philosophical reluctance to admit them to full status? It has not been altogether satisfactory. Too frequently the theologian has retorted to the disdainful philosopher, 'We have no need of you; you are an enemy within the gates, a foe to the truly religious life, a crowning example of the pridefulness of man.' Now, it may be natural enough for religious people, experiencing vividly a sense of urgency, to allow themselves to be carried away on a 'tide of irrationalism,' but, to say the least of it, it is not good policy. It provokes from the philosophical Philistine the counter-charge that religious people are making capital out of their own philosophical ignorance and incapacity. 'These are days,' as Mr. Middleton Murry puts it, 'when men have to think deeply, or they had better not think at all.' And Professor Whitehead warns us that 'to acquiesce in discrepancy is destructive of candour.'

Further, such an attitude is symptomatic of schizo-phrenia, and a crowning illustration, not perhaps of the pridefulness, but of the ingratitude of man towards the Power who has provided him with at least an average endowment of intelligence. This lowering of the status of the intellect is supposed to be characteristic of the Barthians, but even Brunner, one of their prominent representatives, refuses to go all the way with such a doctrine in devaluation of human capacity, and can say, 'When God has compassion on the sinner through the mediation of Jesus Christ, He does not act thus over his head as it were, but lays claim to the human person. He does not throw His grace at men, but leaves man to give his consent. It is not reason which is set in opposition to God or faith, but self-sufficient reason, sufficient to itself' (*The Mediator*, 283). The gospel is meant for those who wish to use their reason, for the complex-minded as well as the simple-minded, and a religious sense of urgency in evangelism cannot justifiably override the claims of the former who are in many cases longing to loosen the grasp upon them of a narrow pseudo-scientific naturalism. Further, even if the charge of ingratitude be departed from in so far as it might seem to beg the question of a transcendent Creator, gratitude is surely incumbent upon us in respect of our traditional inheritance. In other regions of experience, for example scientific, we do not minimize the value of what has come down to us from the great minds of past ages; why should we do this in the sphere of religions? Two thousand years ago the Indian *Bhagavadgita*, could say, 'He who receives benefits from his country and his gods, and does not repay that debt, is a thief'; and a modern American writer goes so far in indignation as to describe irrationalists in theology as 'parasites on the human plant of intellectual inquiry, enjoying their own scepticism because they live on the bounty of accumulated intellectual inquiry, seriously undertaken and laboriously carried out' (Perré, *Faith and Reason*, 28). Again, one aspect of gratitude is that we should keep our inheritance intact, and the necessity of respect for the unity of human nature must be emphasized. To try to persuade other people that your arguments for the incompetence of reason are altogether sound, in short, to use reason to show that reason is wholly untrustworthy, is an evidence of divided personality, and a preparation for admission to a theological mental asylum.

Faults on both sides having been admitted, we may ask whether any rapprochement between philosophy and theology seems possible, and in what form it is most desirable? Theology certainly should not try to occupy two different standpoints, one in the region of faith and the other in that of reason. This would be as if a man were to try to conduct a business by keeping two separate sets of books, and businesses conducted

on such lines are seldom successful. What we plead for is integration, alliance between theology and philosophy in which it will appear that neither can do without the other.

It is important to say that, in the mutual approach, theology need not go, as it were, hat in hand, as into a special enclosure or paddock, into which only the intellectually well-behaved are permitted to enter. Theology must go boldly, not claiming special privileges or special protection, not pleading for special protection because it has to appeal to the masses and put things in such a way as they can understand, even if this involves doing violence to reason in order that the good of emotional effect may ensue. Theology has to deal primarily, in point of time, with the pioneers of thought, and *through* them with the masses. It must validate the succeeding steps of its approach to the complex-minded, and must not seek to pacify them by saying, with the Ritschlians, that it deals only with value-judgments. Theologians must be upstanding men as they enter the domain of the philosophers, going as ambassadors of an interpretation of that Reality upon whom we all depend, philosophers and theologians alike.

The late Professor John Laird once began a course of lectures by saying, 'I am asking my audience to regard analytical metaphysics without *fear*, without *suspicion*, without *deference*' (italics mine). This might be so interpreted as to describe the attitude of the theologian to philosophy in general. Without that fear which obsesses the traditionalist trembling for the safety of the ark of God; without that suspicion with which many of the Barthians too readily view the claims of reason; without that deference which was the temptation of the late nineteenth-century humanists, and which would place philosophy (of a kind) upon too high a pedestal.

'Without deference' but 'with respect,' would seem to be the essence of the matter. The theologians are the colleagues and not the suppliants, of the philosophers. The former are saying to the latter, 'Here are our conclusions, the results of our total-response to the Reality with which we have felt ourselves confronted. Examine these conclusions, pull them to pieces if you like, but do not throw them away as negligible. See if you can put them together again better than the theologians have as yet done, and be very sure we ourselves do not regard them as final. We shall come back again with fresh formulations. Only the Reality which we all seek to interpret is absolute and final.' The theologian asks the philosopher to go with him on the way to the further discovery of truth. 'I cannot do without you,' he keeps on saying, but he also mutters, sometimes under his breath, 'I cannot do *with* you, if you claim complete jurisdiction, if you insist always on the necessity of being entirely objective, on being calm, cold, judicial, operating as a surgeon upon one who is *not* a personal friend. I cannot throw away my sense of urgency. I stake my life upon my conclusions. My affections are involved, because the results I bring you are born of an agony of spirit.'

There always remains a difference of this kind. Philosophy may be separated farther from life than theology. The philosopher may lie back in his chair and prune his periods to his satisfaction, but the theologian moves forward with urgent steps, as if eternity were always breaking overwhelmingly into time. And he asks the philosopher to meet him in his mood, even if it seem to be a disturbance of philosophic calm, as again and again he returns with new results, illumined more and more by the intensity of his vision, asking for help in the fuller satisfaction of that desire for truth which never can be satisfied by any human formularies, but only by the living truth itself.

There is then no philosophical reason why theology should not be recognized as entitled to full philosophical status, if only philosophy and theology alike could become more fully aware of the comprehensiveness of their calling. Philosophy at its highest and theology may merge in fulness of apprehension of the truth that giveth life to the spirit. We have indeed often eaten of the fruits of the tree of knowledge with such rash human impetuosity that the eating has brought to us death rather than life, but, according to the earliest narrative, the tree of knowledge and the tree of life were planted together in the Garden of Perfection, and the tree of life was in the midst.

In the Study.

Virginibus Puerisque.

The Plumb-line.

By the Reverend H. S. Mackenzie, B.D., Ph.D., Edinburgh.

'Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel.'—Am 7^8.

If you watch a mason building the wall of a house you will see how careful he is to put each stone exactly in the right place. Each stone must be well and truly laid in order that the wall may be perfectly upright, and not leaning over to one side or the other. To make sure that the wall is properly built the mason has a string with a piece of lead at the end of it, which he calls his plumb-line; and he holds the plumb-line close to the wall to see whether the wall is just as straight as the string with the lead hanging at the end of it.

Some time ago I heard a missionary from Kenya, East Africa, telling how he had taught the use of the plumb-line to an African lad who was being trained as a mason. The missionary had to go away for a few days; and before he went he told the lad to build as much as he could by himself. Pleased that he was being trusted to build without any help or guidance the young mason worked hard and added several feet to the height of the wall before the missionary's return. The lad was proud of his handiwork; but then came the test by the plumb-line. The lower part which he had built was found to be $\frac{3}{16}$ of an inch off the straight—less than $\frac{1}{4}$ of an inch. 'I am very sorry,' said the missionary, 'but all that you have built will have to be pulled down, and built over again.' The native was keenly disappointed and said: 'Master, you are hard to please: it is so very little.' 'Well, just look at this,' said the missionary; and he held the plumb-line higher up and found that there the wall was $\frac{3}{4}$ of an inch off the straight—that is, four times as much as it was lower down; and the young African then saw for himself that the wall was leaning over, and would have to be pulled down to the point at which the fault began.

Now the prophet Amos tells us that God Himself has said: 'I will set a plumbline in the midst of my people Israel.' Just as a mason tests a wall with his plumb-line, so God tests the lives of His people. He tests them by seeing whether they are building their life and character in a right line with the word He has taught and in loyalty to Jesus. When He finds sometimes that their actions and character are off the straight, and not in line with His Word, He is sorry; because the life that is off the straight and not truly upright is spoilt, like a badly built wall that leans over and has to be pulled down and rebuilt.

The fault in the African lad's building made clear that a small error grows greater and more serious the higher the wall is built: it leans over more and more; and in your daily conduct if you begin to go wrong in little things, which you think do not matter, the wrong-doing will gradually become greater until it will spoil your life. Try to do your best in little things as well as in great; for Jesus said: 'He that is faithful in that which is least is faithful also in much.' Resist a fault at the very beginning, and it will not become a habit that gets the better of you. So live that when God tests you with His plumb-line, He will find you upright and strong like a well-built wall.

Build it well, whate'er you do;
Build it straight and strong and true;
Build it clear and high and broad,
Build it for the eyes of God.

The Christian Year.

Third Sunday in Lent.

The Fallacy of the Half-Truth.

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley.

'Lord, I knew thee that thou art an hard man.'—Mt 25^{24}.

Only the whole truth is wholly true. It often happens, however, that in our search for the truth about God and about human life we jump to wrong conclusions and fall into the fallacy of the half-truth.

There are three men in this parable to whom their master had entrusted his treasure. To one he gave five talents, to another two and to the third one. The five-talented man is presumably the man of genius. The genius, we are told, is 'a person whose subconscious mind functions with exceptional ease and efficiency.' In the parable he sees 'in a flash' the significance of the gift entrusted to him, and no sooner does he receive his five talents than away he goes, without a word, and the next we hear about him is that he has doubled his talents and made them ten. On the same reckoning, the man of two talents is the gifted or 'talented' man, and he, too, goes his way without a word and the next we hear of him is that he, too, has doubled his talents. But, when we come to the one talent man, the ordinary man, we see at once that here is a man in a different category altogether. This man, the common man, is the only one of the three who starts an argument with his master. Nay more, on the basis of certain facts in his own experience (we have hints of the kind of facts they were in his references to his master—'reaping where thou hast not sown, and gathering where thou hast not strawed') he builds up a system of belief: 'Lord, I knew thee that thou art an hard man. . . .'

But does it matter what a man believes? Indeed, it does! What we believe, we are told, is the assumption upon which we habitually act. Or, as Emerson put it: 'a man's actions are only the picture-book of his creed.' The impression that this man's story leaves upon us is that his career was one of utter failure. So far as we know, we have only one life to live here in this world, and to have made a hopeless muddle of that! The pity of it! The tragedy of it!

But why should Jesus have chosen this particular man, the one-talent man, the representative common man, as His instance of futility and failure? Have there not been men of genius who have betrayed their trust? In a recent biography a once well-known public figure is described as 'a genius without a purpose.' Even of André Gide it has been said that his career was 'a tragedy of unfulfilment.' Or, He might well have taken His example of failure from the two-talent class. There have been many such whose very cleverness has been their curse. Why hold up the common man for censure?

The obvious answer is the answer to the riddle: Why do white sheep eat more than black sheep? Because there are more of them. But there is a deeper reason than that. It is that Jesus loves the ordinary man, believes in his possibilities and wants to help him. One difference between the one-talent man and the man of genius is that the genius sees a thing as one organic whole and not as a mere assembly of separate parts. He is able

> To see a World in a grain of sand,
> And a Heaven in a wild flower,
> Hold Infinity in the palm of your hand,
> And Eternity in an hour.

And having seen the vision, he translates it into action. He makes a poem out of it as Blake did, or composes a symphony out of it, as Beethoven did, and so on. The ordinary man, however, works not by inspiration but by calculation. He sees things, not 'in a flash,' but bit by bit. Then he puts the bits together and adds them up. He sifts the evidence and gives his verdict. That in itself is a great gift, the gift of reason. That is the privilege of the common man. But along with the privilege there goes the responsibility to use it rightly. The danger lies just here. You can add up your facts and arrive at a correct total. That is a mere matter of arithmetic or logic. But that answer or verdict will not be the truth if there are facts or pieces of evidence that have been left out. We fall into that fallacy every day. Our Lord said: 'Judge not.' Why? One reason is that we do not know all the facts. We judge an acquaintance on the evidence of this fact or that, and we come to an unfavourable verdict, whereas, if we knew the 'one fact more' our judgment would be juster and kinder. One recalls the answer of the plaintiff in an action against a London paper years ago: 'What did you tell him?' asked Counsel. 'I told him the truth.' 'The whole truth?' 'No, selected truths.'

And now we can see where the one-talent man had gone wrong. He had not reckoned with all the facts. An examination of the parable will reveal that, in facing the facts, he had left out two sets of facts whose inclusion would have made all the difference in the world between hope and despair, between life and death.

One fact with which the one-talent man had not reckoned is that:

1. *Human Talents are God-given.* By 'talents' here is meant not only endowments such as a talent for music, art, mechanics, and so on. By 'talent' is also meant the mere fact that one is alive here and now, that one is a child of God, that every man and woman is a link in the great chain of the Divine purpose through the ages. If human talents are divinely bestowed then it follows that human activity is a co-operative enterprise in which one of the partners is God. If only this common man in the parable had looked at his talent before putting it away in despair he would have seen, stamped on it, the mark of its origin. In reading this parable we are apt to slur over the operative word which is the personal pronoun: 'And unto one *He* gave five talents—*He* gave two—*He* gave one!' Human talents are God-given and the whole truth about human existence will never be known if that fact is left out.

It may be left out in one of two ways. (*a*) A man may put all the responsibility upon God and take none upon himself. A man may use God, or his own idea of God, just as the one-talent man did, merely as a personal convenience. He may, in self-excuse, unload upon God his sense of grievance, his personal disappointments, his quarrel with the universe at large. 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.' The refusal to accept responsibility by moving it on to somebody else, is the first step towards moral degeneration.

Or, a man may do the opposite. (*b*) A man may take the whole of the responsibility himself and leave none for God. That is, apparently, what the atheistic type of existentialists are doing to-day. The first principle of their creed is that God does not count. A man creates his own standards of value as he goes along. 'Man,' says J. P. Sartre, 'is nothing else but that which he makes of himself.' When a man decides to do anything, he himself is the only judge as to whether it is good or not. That is a terrible responsibility for a man to take upon himself. No wonder that the final state of this philosophy is that of the man in the parable—'I was afraid,' the state of 'abandonment,' of 'anguish,' and 'despair.' Leave out God, and the logical conclusion about human life is that it has no meaning.

Another fact which the man with the one talent left out of his reckoning is that:

2. *The Road to Reality is through Action.* They 'went and traded with the same.' Here again we see the difference between the many-talented men and the man with one talent. The one-talent man sought to reach the truth on the basis of his

own reasoning alone—'I knew thee that thou art. . . .' But human reason, of itself, can never carry us beyond the 'creaturely barriers' of this world. However logically we may argue about the ways of God, all the time we remain on the level of the human and the mundane.

The others, on the contrary, made a decision. 'They went and traded.' Truth, in the Biblical sense, is something to be practised. The road to reality is through action. There is a Christian kind of existentialism, that of Kierkegaard for instance. A man comes to know the truth about God, he said, 'when the dread of sin and a heavy conscience torture a man into crossing the narrow line between despair and Christianity.'

The road to reality crosses that line. It lies in that kind of action which goes out in faith and trust to meet the God who, in Christ, has come down to us. And when a man surrenders his talent to God he harnesses himself to omnipotence. He discovers that the old arguments which told in favour of failure have swung round to fortify the faith—the faith that God does, indeed, look for results in unexpected places—and gets them. He does demand what seems impossible from unpromising people—and gets it. He does take the one talent of the common man and sends it forth re-invested with His own almighty power.

FOURTH SUNDAY IN LENT.

The Door.

BY THE REVEREND GEORGE M. DRYBURGH, M.A., GLASGOW.

'Knock, and it shall be opened unto you.'—Mt 7^7.

Here is a little poem by Mary Webb called 'The Door':

I heard humanity, through all the years,
Wailing, and beating on a dark, vast door
With urgent hands and eyes blinded by tears.
Will none come forth to them for evermore?
Like children at their father's door, who wait,
Crying 'Let us in!' on some bright birthday morn,
Quite sure of joy, they grow disconsolate,
Left in the cold, unanswered and forlorn.
Forgetting even their toys in their alarms,
They only long to climb on father's bed
And cry their terrors out in father's arms.
And maybe, all the while, their father's dead.

That is a pathetic picture and yet is it not true? Isn't our generation beating anxiously at a dark vast door with urgent hands and eyes blinded by tears? And, what is worse, aren't we too, like the children, growing disconsolate? We clamour for Peace, for Security, for Comfort, for a guiding light amid the gathering darkness. Millions of lonely, homeless souls—'displaced persons' we call them—knock at the homes of humanity but find no entrance, disconsolate, unanswered and forlorn.

And through the years many a heart has knocked at *some* door, longing to be within, but never a movement of its opening. You remember how that monk of Iona, in the early days of Columba, was heard one stormy night by his companions crying through the howling gale into the darkness, as the sea broke upon the shore—'O God! Let me in! Let me in!' And in the morning they asked him if his cry meant that he longed to be gone to the eternal home. 'Not so,' he said, 'not so: I but cried that He would end my darkness and let me in to the secret of His holy truth.'

The door I have in mind to-day is quite other than any that leads to a worldly appointment, to social ambition and the praise of men, to the accumulation of goods that furnish the dwelling-place of self-satisfaction. Yes, beneath even the rightful cry for social justice there is a deeper hunger of the soul. It is thirst of the spirit that craves most poignantly within us.

'If thou showest me not thy face,' cries Tagore, 'if thou leavest me wholly aside, I know not how I am to pass these long rainy hours. I keep gazing on the far away gloom of the sky, and my heart wanders, wailing with the restless wind.' 'My soul thirsteth for God,' sings the Psalmist, 'when shall I come and appear before God. My tears have been my meat day and night, while they continually say unto me, Where is thy God?' That is the great, the persistent question of the human heart. It is of this religion speaks. Man knows there is an answer somewhere. That is why he tries this door and that.

You and I do ourselves a gross injustice, a dishonour, by losing sight of the greatest thing about us—that we are pilgrims of eternity. That is why the whole world, even with all its fascinating glamour, cannot satisfy. You listen in an evening hour to sublime music that moves you deeply or you look into the glory of a setting sun; or if, like me, you love the dawn, into the golden silence of the breaking morn, and how strange a longing rises in you, as though some voice were calling you over the sea, and you have

a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky.

Or it may be not there but in the sorrow of the world, the pathos and transience that sometimes gather round us and those we love. You remember how life began with you and the others round the family hearth, or later the bonds that knit you to other hearts you met on life's road, or your own children once carried in your arms and whom you taught to walk and to whom you first showed the wonders of the big, strange world: but as the years have passed those bonds have somehow loosened, the song of those days, that, it seemed, would go on for ever, has somehow become low and far away, like an emigrant ship moving farther and farther off from the shores of home. And as we think these long, long thoughts don't we all crave for some mighty Love that shall gather us

all together again under His wing; and through the mists of tears and longing

Our Souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the mighty waters rolling evermore.

There *is* that knocking at the door: we feel sure that behind life's fleetingness there must be a great and abiding fullness, a joy that shall *not* pass away, a gathering up of the broken fragments of life.

And still more does the knocking come when the tragedy of evil invades our life, shatters our peace and sows the seed of deep disquiet and inner misery in our hearts. The spirit is torn by the wrong we do, and the wounds and defilements seem beyond any healing. None shall ever know how deeply human hearts have longed out of their defeat for a new day of victory. The conviction arises, even from that dreadful pit, that there must be some sublime Lord of goodness who will not allow the final triumph to evil, that there is surely beyond the conflict and the shame and anguish a Divine compassion, One who will restore our back-sliding and grant us His holy peace. There is not a heart in all the world that does not knock many times at *that* door.

And in the midst of all this stands One who says, 'Knock, and it shall be opened unto you.' He takes our human heart as He finds it: He understands us. He has come from behind that closed door. There *is* an answer. 'If it were not so, I would have told you.' Nay, He goes further and tells us *He* is the answer. 'I am the door.' And that is the kind of Door, the kind of answer to our knocking, that can alone and best meet our need. A woman who had knocked for eighteen long years of weakness and pain came and touched the hem of His garment and passed through into a new world of which she had only dreamed. Her door was opened and as she passed through she found far, far more than physical health. Her soul was transfigured.

And *that* is what you and I are after. We would stand all that life loads on us of trial and adversity, even ill-health, sorrow, disappointment, aye, grief and loneliness, if we had passed through the door that leads to a transfigured soul. Yes, enlargement of spirit, the wide expanse of things eternal, a vision that burns and shines in the soul and that cannot be extinguished by the world's darkness—that is what God is eager to give us. It is to that He opens when Faith knocks on the door.

We none of us realise, so timid and afraid to believe it, how transformed life can become. If I would only let Him, would only let go my timid shortsightedness and believe Him, there is no saying what He could make of me. 'There *must* be land, there *must* be land,' Columbus kept on saying, and on he sailed across the boundless waters; and at last they reached the shore of a new world, greater far than they ever surmised. And that is what Christ knows *you* can find.

How do I know He is Jesus the Lord?
I was leprous and foul and mean,
I fell at His feet and He lifted me up,
Saying, 'I will, be clean.'

How do I know He's the Christ of God?
I was blind and men trampled on me.
'Have pity,' I cried, and He touched my eyes;
'Be opened,' He said, and I see.

How do I know He's the living God?
In corruption of sin I lay dead.
But life everlasting thrilled into me,
When 'Thy sins be forgiven' He said.

'Knock, and it shall be opened unto you.'

You are not, I hope, losing sight of the great last message of the Bible, that life ends not with night but with morning, when the darkness shall be swallowed up in everlasting day. That helps us to go through the darkest night. He, the risen, ever living One, is our pledge that

All we have willed or hoped or dreamed of good
shall exist;
Not its semblance, but itself; no beauty, nor
good, nor power
Whose voice has gone forth, but each survives
for the melodist
When eternity affirms the conception of an
hour.
The high that proved too high, the heroic for
earth too hard,
The passion that left the ground to lose itself
in the sky,
Are music sent up to God by the lover and the
bard;
Enough that he heard it once: we shall hear
it by-and-by.

FIFTH SUNDAY IN LENT.

Ordeal of Doubt.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'If I say the truth, why do ye not believe me.'—Jn 8^{46}.

The spiritual life is not a campaign. It is a warfare, from which there is no demobilization. It is of the very nature of faith that it should have to fight for every inch of ground. Otherwise it would be sight. None knew better than Christ Himself the sore travail of the quest for truth. Now, of course, countless people do not accept the Christian revelation. Of these—and many of them are the salt of the earth—two things, meantime, may be asked. Firstly, how much of their undoubted spiritual achievement do they owe to Christian upbringing, Christian tradition and environment? Could they have been the men

they were if they had grown up in an atmosphere wholly pagan? 'How much owest thou to Thy Lord, though an unacknowledged Lord?' That is a question that cuts deep.

The second consideration has already been raised. He alone who has the keys of the mysteries of life and of death must have utter sympathy with every honest search after truth, wherever it may end. There is a classic passage in Seeley's *Ecce Homo* which it were well to recall when we glibly label men believers and unbelievers. 'We ought to be just as tolerant of an imperfect creed as we are of an imperfect practice. If the way to Christian *action* is beset by corrupt habits and misleading passions, the path to Christian *truth* is overgrown with prejudices and strewn with fallen theories and rotting systems which hide it from our view. And as all allow that an error is a less culpable thing than a crime or a vicious passion, it is monstrous that it should be more severely punished; it is monstrous that Christ who was called the friend of publicans and sinners, should be represented as the pitiless enemy of bewildered seekers of truth.' Great words, never out of date, words to be recalled, to remind us of the magnanimous saying of our Lord Himself, 'He that is not against us, is for us.'

But now let us pass on to an aspect of doubt that strikes nearer home. What about the ordeal of doubt in the experience of every earnest Christian? Let us begin by being surgical. *Let us call many of our doubts by their proper names.* If we did so, we would call them rebellions, disobediences to heavenly visions, cowardly refusals to 'follow the gleam,' dishonest escapes from flashes of fine intuition, from moments of stabbing insight, from obvious leadings of the Holy Spirit, hidden and minute compromises and treacheries, that confuse plain issues, darken counsel, and change the children of the light and of the day into children of the twilight and finally of outer darkness. We have all been guilty of these ignoble surrenders. We have all reaped their humiliating harvests. The Christian life is pre-eminently a walk with God, an abandon to Jesus Christ, a tremulous sensitiveness to the leading of the Holy Spirit. There is nothing at all mysterious about these spurious doubts. They confront us with the sternest parable our Lord ever uttered—'If thy right eye offend thee, pluck it out. . . . If thy right hand offend thee, cut it off'—*for your life.* Are you able? Have you a *right* to your doubts? Why should any of us make the ordeal harder by cherishing within us things that dim the vision and enfeeble the will? It is a truism that there may be moral reasons for doubt far more powerful than the intellectual. Here, as everywhere, we deal with the Great Searcher of hearts.

There is a second aspect of doubt regarding which there is no mystery. How often have we to remind ourselves that we are creatures strangely compounded of flesh and spirit and that *we must not expect to be always radiantly sure of God*? Of a very good woman, a biographer wrote that at the end of her days she was heard to say that 'for twenty years she had not for a moment lost the sense of the conscious presence of God.' Words like these take our breath away. Most of us are very prosaic and stubborn sinners, from sixteen to sixty, repeating like a decimal, our obdurate sins and poignant failures. Our gaze toward heights like these is 'the desire of the moth for the star.' 'But,' we ask, 'was the spirit within us ever *meant* to be subjected to the intolerable strain of living for long years uninterruptedly in the conscious presence of God? Does an understanding Father *expect* a tension like this from His frail children?' There is far more than meets the eye in the suggestive word of our Lord. 'Me ye have not always.' 'You will often have long, dry periods,' He seems to say, 'when you will feel yourselves completely cut off from My peace and My joy. In these seasons you must hold bravely and dourly on, believing that the light that *did* burn *will* burn.' Says Cyprian, 'He who has heard the voice of Jesus can bear His silence also.' Thus we learn that here also many of our 'doubts' have no right to the name. They spring not from life's abysmal mysteries but from oft-recurring lassitudes of body and brain. We must never accept as final the verdict of our low moments. We must never make mere feeling a criterion of our nearness to God. To our human conceiving, God comes and goes. We must learn to make the most of the great moments, 'whilst He may be found.' For these uplifting experiences are given us that in the strength of them we may trudge dourly through the drab days, willing to make our bricks without straw, facing repugnant duty bravely, though it be with a heart of lead. And the vision will return in God's good time and we shall feel His breath upon our faces and hear the whisper of His still, small voice. Let us not resent, then, these undulations, these alternations of 'the peak' and the 'trough.' Or to use Browning's metaphor,

> So long as there is just enough
> To pin my faith to, though it hap
> Only at points; from gap to gap,
> One hangs up a huge curtain so
> Grandly, nor seeks to have it go
> Foldless and flat along the wall.
> What care I if some interval
> Of life less plainly may depend
> On God? I'd hang there to the end.

This leads us to our final and positive approach to the ordeal of doubt. Let us assure ourselves that if life sometimes confronts us with 'the ultimate doubt' *it often inspires us with 'the ultimate certainty.'* How does this work out in spiritual experience?

There appeared lately in the *Glasgow College Courant* a beautiful appreciation of that rare spirit, the late Professor Archibald A. Bowman. One of the key sentences in this article says of him, '*He strode forth upon his faith and all things came to him.*' What a glowing picture it presents of the inexhaustible resources that pour themselves into a nobly dedicated life. Here was a man in whose company you could not be for more

than a few moments without being conscious of motives transparently sincere, of brilliant gifts wholly consecrated to the needs of his fellow-men. And with these motives and this dedication, he fared forth into a life where 'all things came to him,' fields of service, powers of leadership, uncanny insights, and ever-deepening influence. One felt that his career was impelled and governed by 'some ultimate certainty.' The secret of this certainty is an open one. From the day of the great apostle till our own, multitudes of great souls have discovered it for themselves and in translating it into action have become the world's benefactors. Their life-march has moved to a song. In glorious unison they proclaim their secret to all who can receive it. Get your life oriented in God. Live close to Christ till your inmost motives are washed clean for ever of 'miserable aims that end in self.' And in a life used to the uttermost for divine ends, there will be a cumulative certainty of God and a joy that is its own security. 'Stride out upon your faith and all things will come to you.'

Palm Sunday.

By the Reverend William Barclay, B.D., Glasgow.

'Behold, thy King cometh unto thee.'—Mt 21[5].

Never did any man pack more sheer defiance into a week of life than Jesus did into the last week of His life. Even the people were wondering whether or not He would come to Jerusalem. 'What think ye, that He will not come to the feast?' Every one knew and He well knew that to come to Jerusalem for that Passover was quite literally to take His life in His hands. But in that last week He seemed to welcome danger. It was in that last week that He cleansed the Temple, that He spoke His terrific denunciation of the Pharisees, that He spoke the Parable of the Wicked Husbandmen. Any of these things was a challenge which the authorities could not well ignore. And He began it all with the Triumphal Entry on Palm Sunday.

It is very easy to misunderstand the Triumphal Entry. It is easy to look on it, from our modern point of view, as a thing of utter humility. But it was more than that. It was a quite deliberately dramatized claim to be King. In those days the ass was not the despised beast which it is to-day. It was only in war that a king rode upon a horse; in peace he came to his subjects riding on an ass. When Jesus entered Jerusalem as He did it was a deliberate claim to be Messiah and King.

It was, therefore, for one thing *an act of supreme courage*. And it was an act of the highest form of courage. It was the act of a courage which quite clearly knew the consequences and yet went on. In the *Iliad*, Achilles is told that if he goes out to fight against the Trojans he will surely die. 'Nevertheless,' he answers, 'I am for going on.' Knowing the consequences, he will go on. When Bunyan was lying in prison contemplating death and knowing what was likely to happen to him if he persisted in his chosen course, he said, 'If God doth not come in, thought I, I will leap off the ladder even blindfold into Eternity, sink or swim, come heaven, come hell. Lord Jesus, if Thou wilt catch me, do; if not, I will venture for Thy name.' That kind of courage always thrills us to look upon. And that was the courage of Jesus.

Jesus knew to the last detail what would happen to Him. When Jesus was a lad in Nazareth, twenty years ago or thereby, there had been a small-scale rebellion in Sepphoris, and Sepphoris was just a few miles from Nazareth. The rebellion had been crushed by the Roman Government, and Josephus tells us that the Romans, by way of example, had taken two thousand of the people of Sepphoris and had crucified them on crosses lining the roadway, so that all men might see them die. Jesus knew precisely what crucifixion meant and yet He entered Jerusalem in such a way that He bade men to do their worst. Apart from anything else the Triumphal Entry was an act of the sheerest courage.

Further, the Triumphal Entry was *an act of challenge*. In it Jesus said, 'I am come to you. Will you, or will you not, take Me as your king?'

There is a story told of Gideon Ousely, one of Wesley's preachers. He had gone to Ireland to preach Methodism there and had encountered the bitterest of opposition from the Irish Roman Catholics. It was more than mere opposition; it was actual violence and danger to his life. He had come to one town predominantly Roman Catholic and he had hired the town-crier to announce his meeting that evening. The town-crier was naturally afraid to make the announcement and did make it in something very like a whisper which none could hear. Gideon Ousely met him in the street whispering out the announcement in this frightened way. He took the bell from him and went through the streets ringing it and announcing in a voice like thunder so that all could hear, 'Gideon Ousely has come to this town and will preach to-night, *and I am the man.*' He laid down his challenge in such a way that none could fail to see it.

The Triumphal Entry was the challenge of Jesus and it was a challenge not merely to have the right to be a teacher or a preacher; it was the challenge to be *a king*. It has always been the custom of the great prophets of Israel to use symbolic actions. When they felt that words attracted no attention, again and again they had done something dramatic which people could not fail to see, and the significance of which people could not fail to understand. So in this act Jesus issues His challenge to men to accept Him as King.

But still further, *that challenge was the challenge of love*. It was not a summons to rise in insurrection and to begin a rebellion. Even more than a challenge it was *an appeal*. That grows obvious from one thing. We have spoken of the series of acts and speeches and parables which breathe the spirit of defiance. But in the twenty-third chapter of Matthew's Gospel there is one of the strangest

juxtapositions in all the gospel story. The chapter begins with one of the most unsparing condemnations of the scribes and Pharisees which was ever spoken, and for thirty-six verses that terrible condemnation goes on; and then, all of a sudden, in the thirty-seventh verse there comes the most poignant of all the sayings of Jesus, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' In the last analysis the defiance of Jesus and the anger of Jesus was the anger of love. He saw men wasting their lives; He saw an official class hindering instead of helping the work of God. The intensity of His words and actions in that last week are the intensity of a love that was driving Him to make this last appeal.

It is true to say that Jesus' great attitude to men was not the attitude of one who threatened men with dire and drastic punishment. It was the attitude of one who felt with a terrific intensity that men were missing everything that was worth while by rejecting His claim to be King. Even in so stern a parable as the Parable of the Wicked Husbandmen the end of the matter is that the vineyard is taken away from its occupiers and given to some one else. It is as if Jesus said with all the intensity He could command, 'See what you lose, see what you miss, if you reject My appeal.' Therefore the defiance and the anger of the last week is not the anger of tyrannical power bent on punishment; it is the anger of love which cannot bear to see the loved one's life wasted and the loved one's heart misled.

The whole earthly life of Jesus had two significances. It was something which happened in time and therefore it was an incident in time. But while it was an incident in time it was a window into eternity. It showed in time that which is always and ever in the heart of God. If that be so it means that this appeal of Jesus Christ comes still to our own age and to our own generation. It means that He still challenges us and invites us and summons us to take Him as King. And that challenge is the outcome of a love which does not desire to exercise a tyrannical power over us and to subdue us for the sake of subduing us, but which desires our submission in order to give us that which He alone can give.

So when once again Jesus Christ comes riding into life bidding us make Him King, let us submit to His claim, for only in that submission do we find our freedom, and only in doing His will do we find our peace; for the glory of man is not in independence but in submission to God through Jesus Christ.

Theology and Literature.

By the Reverend Roy McVicar, M.A., Loudon, Nyasaland.

John Oman, in that medley of a book *Concerning the Ministry*, which contains so many penetrating sayings, states that what seems to him the main defect in the present system of theological education is 'ignorance of literature, and more particularly English literature.' Like him I cannot recall ever having heard this statement made elsewhere. By literature I take it that he means those masterpieces of poetry, drama, and fiction, together with works of criticism, biography, and *Belles Lettres*, which are the glory of the English language, and which merit Milton's description as being 'the precious life-blood of a master spirit.' Oman, however, does not give any clear reasons for his assertion, nor does he make a very convincing effort to show why the study of literature should be of such value to the minister.

The theological student to-day has little opportunity to make good this defect during his College days. True, he can take English Literature as one subject in his Arts course; but he is recommended to take Latin and Greek, Philosophy, Logic and Ethics as a necessary groundwork for Biblical and theological studies—as indeed they are—so that Literature and History cannot be given any prominence. Does this defect account, as Oman says, for 'so much argufying and rambling remarks, without order, form, or distinction,' in so much present-day preaching?

It is not difficult to see why literature is left out of theological education. It is not one of the *useful* subjects; whereas linguistic and philosophical training are essential if one is ever to make one's laborious way through theories of Incarnation, Atonement, etc. Of what practical use in all these is it to learn to love Shakespeare, Keats or Whitman: to be at home in the imaginative worlds of Dickens and Balzac: to respond to the beauties of Lamb and Stevenson: or to thrill to the thunder of Carlyle? Such may be pleasant relaxation from one's serious studies; it may be entertainment, as Augustine Birrell suggests is the purpose of literature; but can it be seriously said that it should absorb the interest and energy of the working minister's mind? Can it give him a firmer grasp of the saving truths he has to preach? Can it help him to minister more effectively to his people?

In trying to see what is the specific value of the knowledge of literature to the minister, it is worth remarking that it has been the main study of some of the great preachers. John Henry Jowett was a great reader, whose mornings in his study were hours of strenuous mental exertion. But while he 'read hard and read everything,' we are told that 'he gave less time to formal theological works than to the literature of life—poetry, biography, fiction, science, and history.' Another master of the pulpit, George H. Morrison, who was also a great student, said: 'With the exception of commentaries and other "tools," my reading is mainly general literature.' Biography and standard novels were read by him, and he made a habit of reading through the works of one great poet each winter. 'Scott holds a special place in my affections,' he once confessed.

In a very general sense, all good books must contribute something of value to the minister. He must touch life at as many points as possible, and all expressions of man's thought and imagination are relevant to his task. In this sense, J. S. Stewart in his Warrack Lectures commends 'fellowship with the great minds of the centuries,' and goes on: 'Nor will you, if you are wise, neglect literature of a more general kind. You will find that history and biography, science and literary criticism, drama, fiction, poetry—all have some gift to bring for the preparation of your message. . . . To have companied with Shakespeare and Plutarch, Tolstoy and Dickens, Robert Bridges, Chesterton, Eddington, T. S. Eliot, is to find all your horizons stretched and widened. Such intercourse will impart new qualities of breadth, insight, dignity, and precision to all your work.' To acquire these qualities in one's preaching would be more than adequate reward for time and effort spent studying literature.

Knowledge of literature (not just knowledge *about* literature, but intimate first-hand knowledge of both authors and works) deepens and extends our understanding of life. Literature, as 'Q' never tired of saying, is a 'common human activity,' and is concerned with 'the abiding elements of human life.' The novel, J. B. Priestley affirms, is 'a large mirror of life.' In literature one becomes acquainted with a whole range of thought and experience far beyond what one can ever know for oneself. True, books should never become a substitute for real life, and for the minister nothing can take the place of direct encounter with people and circumstances. But any single person's experience is inevitably narrow and limited and one-sided, and has to be supplemented and intensified as far as possible. Through great literature one enters into the experience of others and shares the understanding of life which some of the finest human spirits have had. To make one's own the thoughts and visions of poets, novelists and essayists, is to learn to know the world and people from new angles and with fresh insight.

We may note here the common ground there is between religion and great literature. Carlyle in his essay on *Characteristics* goes so far as to say that 'Literature is but a branch of Religion.' The factors in human life which clamour violently for solution, fulfilment or denial in religion, are the material of literature. The presence of evil and tragedy in the world: the dim, grim mystery of existence: the cold impartiality of a world in which death comes alike to hero and coward, saint and brute: the saddening co-existence of opposites in human nature: all, in fact, which goes to make up the irrational element in man and Nature, and over against this irrational, puny man standing alone, defiant, pathetic, glorious—here is the subject-matter of all great literature. And its great figures are the adventurous, rebellious, titanic spirits of the race who have gone out to meet the mystery, and have fought for the integrity of their souls, whose books are the record of the agony and the vision that has come to them. For true literature, like true religion, has its source and inspiration and potency in moments of supreme vision, flashes of sudden insight which are self-authenticating, in which comes a profound apprehension of the deep harmony of all things, and through which the rebel is re-integrated with life. 'Literature,' says John Middleton Murry, 'is the record of the soul's struggle after life and God.'

More particularly, in the novels and dramas and essays of great writers one gains knowledge of human nature. Those who have given us the masterpieces of fiction are, above all, men with supreme understanding of people. Of the importance of such knowledge to the minister, both in preaching and in pastoral work, little need be said. No amount of theology and philosophy will make up for its lack. We all come short of Jesus' amazing wisdom in this regard, and the wonderful power, piercing yet sympathetic, with which He could penetrate the human mind and heart in all its intricacy and mystery. The study of literature will enable us to make good our defect in some measure at least. For in fiction, as Galsworthy puts it, we see 'character variously and highly lighted.' Great writers are great because they are profound anatomists of human nature. Even masters of comedy like Dickens have 'a savage and ruthless vision into the nakedness of human nature.' They analyse and lay bare for us the secrets of the soul; clarify the labyrinthine ways in which character functions; and make us

possessors of their own sensitive grasp of the motives and desires, passions and hopes and fears which are the inner life of people.

It is often said that a knowledge of psychology is necessary to the minister because it is the science of human behaviour. But just because it is a science, the value of it for the average minister is limited. Psychology analyses and classifies people according to type, labelling them and putting them in pigeon-holes. It reduces them to *cases*, and deals with them in terms of instinct, complex, and repression. But what is more needed in a minister's work is to know real people as they are in the hurly-burly of life. John Oman, writing of psychology, makes a true criticism from the minister's point of view: 'Seeing by general rules and theories is using spectacles which blur the individual and characteristic.' Literature deals with real men and women, in all their infinite variety and their individual distinctiveness. The characters of Shakespeare and of Dickens are not just imaginative creations, nor are they just typical of the age in which they were created; they are true to life and representative of people everywhere in all ages, so that through them one gains a fresh and compassionate understanding of oneself and the people with whom one comes in contact.

Literature, however, will not yield its treasures to those who approach it in a utilitarian spirit or read it simply for the ideas it conveys. How many sermons we read whose authors seem to use literature either to get a text or else to ornament their thoughts with innocuous quotations. The value of the novel, the drama, and even more the poem is its creative power, its effect upon us, the experience it gives us. The main purpose of poetry, writes C. Day Lewis in *Enjoying Poetry*, is 'to speak direct to our heart.' 'The "meaning" of a poem is not what it would mean if translated into prose, but what it means to each reader when he translates it into terms of his own spiritual experience.' Perhaps more explicit affirmation that literature is creative is the words of the late William Temple, himself a keen student of literature in all its branches: 'The man who has really faced the terrors of life in *Macbeth*, or its horrors in *Othello*, or its dim mystery in *Hamlet*, or its vast grey gloom shot through with fires of anguish in *King Lear*, and has seen all this redeemed by beauty so that its very fearfulness becomes an element in its sublimity, should be a braver man from that day forth.' And, he might well have added, a humbler, purer, gentler man, more self-forgetful and more compassionate.

The present system of theological education equips a man linguistically and philosophically; but the result is that his pastoral work tends to be professional and his preaching technical. The common criticism of preaching, that it is out-of-touch with life, is justified because it is so much in abstract theological language. The truths which theology exists to systematize are unquestionably relevant to the problems of life and society; but they must be presented in terms of real life, and not in terms of abstract propositions. Literature can be a corrective to professionalism. It can supply the human touch, the knowledge of real people in a real world, and enrich preaching with an infinitely varied material for thought and feeling and imagination.

Another value which literature has for preaching is what is meant by that much abused word *style*. Many rather scorn the idea that the preacher should cultivate style. It reduces preaching to an art and rather eliminates the prophetic factor. Others take a short-cut through the question by a quite unjustifiable interpretation of Matthew Arnold's dictum: 'Have something to say, and say it as clearly as you can. That is the whole secret of style.' Too often this is taken as if it meant, 'Have something to say, and say it in the first words that come into your head.' To be able to say what you want 'as clearly as you can' is by no means easy, nor does the power to do so come without constant striving. Some of the great writers have re-written sentences as many as twelve times before they were satisfied. The preacher's medium is also words. The more effectively he can use words, the more convincing will his preaching be. To be slovenly or haphazard in style is as bad as to be lazy or untidy in thought. Hard work and conscious art are involved in the mastery of the preacher's medium in order to achieve simplicity, lucidity, and gracefulness of expression.

One might fairly adapt words of Middleton Murry about a writer and say that no man is a preacher simply because he has faith. 'He needs also the gift of expression, the faculty of using words creatively so that they compel his readers (or hearers) to think and to feel and to see as he desires them to think and feel and see.' Not, of course, that every sermon is to be an æsthetically perfect literary production. Few even of the masterpieces of great writers such as Dostoievsky, Dickens, Carlyle, or Whitman, can be said to be that. Indeed, æsthetic perfection might be a defect. But the preacher must, to quote again from Murry, 'have the gift of compulsive language, of words that live and impose thoughts and feelings upon those who read them.' Strong faith and original ideas are of little value unless they can be put into words that 'get across' to the people.

There is, of course, a limit to what the minister

has time or need to do in this connexion. He just cannot make style a full-time cultivation as did Walter Pater. (Oscar Wilde made the final comment upon such over-nicety of language when he said that he spent the day revising one of his poems: in the morning he took out a comma, and in the afternoon he put it back again.) Nor is it necessary to do so, for style is more effectively caught by unconscious imitation than by a deliberate attention to the detailed construction of every sentence. It is here that a sincere and appreciative study of great literature has its value. For Byron and Keats, Milton and Stevenson, are masters in the craft of words, and inevitably the influence of their example will have its effect in giving your style precision and clarity, flexibility and forcefulness.

Through greater mastery in handling words we can also learn to put familiar truths in a fresh, startling form which will awaken the minds of our hearers. When, for example, T. S. Eliot speaks of 'our strained time-ridden faces distracted from distraction by distraction,' he has put in a phrase what many take half a sermon to say; he has put a familiar fact in a form which makes it almost a new idea and brings it home to our minds with compelling freshness; he has fashioned the sentence so that to alter a word is to alter the meaning of the whole. Here is a gem of conciseness, clearness, aptness, and beauty. To emulate such power to say what you have to say 'as clearly as you can' is surely well worth the toil and sweat involved.

One last value of studying literature which is especially relevant to-day concerns not our own literature but that of other countries. There is no greater need than to achieve and spread an understanding of the people of Russia, France, Germany, and China. There are many books which discuss the *problems* of these countries: what is needed is to know their *peoples*, and that can best be done by a study of their literature. To many, indeed to a majority, the Russians are a strange race, so unlike us that we have little point of contact with them. But through the writings of their prophetic spirits such as Tolstoy and Dostoievsky we can learn how much we are like them at heart, and we can learn to appreciate how and why they differ from us. Through understanding will come sympathy, and through sympathy, love; and so will be forged strong ties of fellow-feeling and goodwill which will hasten brotherhood and peace between the peoples of the earth.

Recent Foreign Theology.

Old Testament Eschatology. Professor Aage Bentzen, who must be one of the most prolific of living writers, has published a study entitled 'Messiah—Moses redivivus—Son of Man,'[1] in which he examines some Old Testament passages and ideas in the light of his general theory that in the Israelite cult ancient cultic myths were historified. By this he means that the cultic texts that accompanied the ritual acts were cast in forms that rested on actual historical experiences. Instead of dealing with a mythical slaying of the dragon, for instance, they told of the historical deliverance from Egypt. At the same time they had an eschatological reference and spoke of the final cosmic struggle. In the light of this fluidity of reference he examines some of the psalms, the Servant passages in Deutero-Isaiah, and the Son of Man concept. He shares the general Scandinavian view of the place of the king in the cultus, but finds that in the Israelite ritual he not merely takes the place of the god in the old mythological texts, but is also identified with Moses in the historification of the myth and with the Messiah in the eschatological reference. Within the Scandinavian school there are some sharp differences of opinion on a number of points, and in his polemics against some of his Scandinavian colleagues Professor Bentzen brings out these differences. Particularly do these appear in relation to the Suffering Servant, where the author holds that the fourth Song speaks of an actual death of the Servant, and not of a royal representation of the dying and rising god—though the Servant is conceived in terms taken from the ancient cultic usage. Further, in the whole eschatological interpretation Professor Bentzen parts company with some of his Scandinavian friends, who use the term messianic in a somewhat different sense, denuded of its eschatological reference. The Son of Man concept in Dn 7 is brought into close relation with the messianic concept. For while it is recognized that it is in that chapter a personification of the Kingdom of God, it is pointed out that the messianic king of the ancient cult was also identified with his people. The individual and the corporate are not therefore to be set over against one another in sharp antithesis.

H. H. Rowley.

Manchester University.

[1] *Messias—Moses redivivus—Menschensohn* (Abhandlungen zur Theologie des Alten und Neuen Testaments, xvii.) [1948]. Zwingli Verlag, Zürich.

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